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Similitudinum series ex Thide collectione

X. 146—149.

Οὐκ ἔστιν οὐδὲν ἄλλο, τὸνδε καὶ ἀνδρῶν.
 Φύλας τε καὶ ἀνδρῶν, ἀλλὰ δὲ τὸ ὅλον
 Τηλεφῶντος φῦλον, ἀνδρῶν δὲ ἐπὶ τῷ φῶτι.
 Ὁ δὲ ἀνδρῶν, ὃς καὶ φῦλον, ὃς ἀνδρῶν.

II. 7—10.

INITIA HOMERICA.

II 323—325.

Ὁ δὲ ἀνδρῶν, τὸνδε καὶ ἀνδρῶν.
 Μῆτορ, ἀνδρῶν καὶ ἀνδρῶν, ἀνδρῶν δὲ ἀνδρῶν.
 Ὁ δὲ ἀνδρῶν, ἀνδρῶν καὶ ἀνδρῶν, ἀνδρῶν δὲ ἀνδρῶν.
 Ὁ δὲ ἀνδρῶν, ἀνδρῶν καὶ ἀνδρῶν, ἀνδρῶν δὲ ἀνδρῶν.
 Ὁ δὲ ἀνδρῶν, ἀνδρῶν καὶ ἀνδρῶν, ἀνδρῶν δὲ ἀνδρῶν.

X. 146. Homini genus com-
 paratur cum infante, que
 materne sollicitudinis
 II. 7. Patroclus lactans

Similitudinum series ex Iliade collectarum,

Z. 146—149.

Οἷη περ φυλλων γενεη, τοιηδε και ανδρων.
 Φυλλα τα μεν τ' ανεμος χαμαδις χεει, αλλα δε θ' ὕλη
 Τηλεθωσα φυει, εαρος δ' επιγιγνεται ὥρη·
 Ὡς ανδρων γενεη, ἥ μεν φυει, ἥ δ' αποληγει.

Π. 7—10.

Τιπτε δεδακρυσαι, Πατροκλεις, ἥ τε κουρη
 Νηπιη; ἥθ' αἷμα μητρι θεουσ' ανελεσθαι ανωγει,
 Εἴανου ἀπτομενη, και τ' εσσυμενην κατερυκει,
 Δακρυοεσσα δε μιν ποτιδερκεται, οφρ' ανεληται.

I. 323—327.

Ὡς δ' ορνις απτησι νεοσσοισι προφερησι
 Μαστακ', επει κε λαβησι, κακως δ' αρα οἱ πελει αυτη·
 Ὡς και εγω πολλας μεν αὔπνους νυκτας ιαυον,
 Ηματα δ' αἵματοεντα διεπρησσον πολεμιζων,
 Ανδρασι μαρναμενος, οαρων ἐνεκα σφετεραων.

Z. 146. Hominum genus com- comparatur cum infante, quæ
 paratur cum foliis. matrem fletibus sollicitat.

Π. 7. Patroclus lacrymans

cum descriptione Achillis clypei.

Ἅποια ἡ τῶν φυλλῶν φύσις, τοιαυτὴ καὶ τῶν ἀνθρώπων. Τὰ φυλλὰ τὰ μὲν ὁ ἀνέμος χαμαὶ ῥίπτει· ἕτερα δὲ ἡ ὕλη ἡ εὐθαλὴς βλαστάνει· ἐπὶ τὸν τοῦ εαροῦ γίνονται καιρὸν· οὕτως τῶν ἀνθρώπων τὰ γένη ποτὲ μὲν βλαστάνει, ποτὲ δὲ φθίρεται.

Τι δὴ ποτὲ δακρυεῖς, ὦ Πατρόκλε, καθάπερ κορὴ μικρὰ; ἥτις ἅμα τῇ μητρὶ ἀκολουθοῦσα ἀνω βαστάσαι παρακελεῦεται, τοῦ πεπλοῦ ἀπτομένη, καὶ σπενδουσὴν κῶλυει· δακρυοῦσα δὲ αὐτὴν προσβλεπεῖ, ἕως ἂν ἀναλάβηται.

Ὡς περ δὲ ὄρνις τοῖς ἵπτασθαι μὴ δυναμένοις νεοσσοῖς προσφέρει τροφήν, ἐπειδὴ λαβοὶ, κακῶς δὲ δὴ αὕτῃ ὑπάρχει αὕτῃ· οὕτω καὶ γὰρ πολλὰς μὲν αὐτῶν νυκτὰς διηγόν, ἡμέρας δὲ αἵματωμένας διηνυθὺν πολεμῶν ἀνδράσι, μαχομενὸς γυναικῶν ἐνεκα τῶν ὑμετέρων.

I. v. 323. Achilles Græcorum rebus omni opera intentus comparatur cum ave pullis invigilante.

v. 327. σφετεράων] Uxorū gratia istorum, hoc est Atridarum, non vestrarum. Clark.

Ο. 360—364.

Τῇ ῥ' οἶγε προχεοντο φαλαγγηδον, προ δ' Απολλων,
 Αιγιδ' εχων εριτιμον· ερειπε δε τειχος Αχαιων
 'Ρεια μαλ', ὡς ὅτε τις ψαμαθον παις αγχι θαλασσης·
 'Οστ' επει ουν ποιησῃ αδυρματα νηπιεησιν,
 Αψ αυτις συνεχευε ποσιν και χερσιν, αδυρων.

Π. 257—265.

Οἱ δ' ἅμα Πατροκλῶ μεγαλητορι θωρηχθεντες
 Εστιχον, οφρ' εν Τρωσι μεγα φρονεοντες ορουσαν.
 Αυτικα δε σφηκεσσιν εοικοτες εξεχεοντο
 Εινοδιοις, οὐς παιδες εριδμαινουσιν εθοντες,
 Αiei κερτομεοντες, ὁδῳ επι οικι' εχοντας,
 Νηπιαχοι· ξυνον δε κακον πολεεσσι τιθεισι.
 Τους δ' ει περ παρα τις τε κιων ανθρωπος ὀδιτης
 Κινησει αεκων, οἱ δ' αλκιμον ητορ εχοντες
 Προσσω πας πετεται, και αμυνει οἷσι τεκεσσι.

Δ. 127—131.

Ουδε σεθεν, Μενελαε, θεοι μακαρες λελαθοντο
 Αθανατοι, πρωτη δε Διος θυγατηρ αγελειη,

O. v. 360. Apollo, qui facile
 et nullo molimine disjecerat mu-
 rum Græcorum, comparatur cum
 infante ludicra sua opera in are-
 nis destruyente.

v. 363. 'Οστ' επει ουν] *Qui vi-
 delicet postquam ex arena, quam
 dixi.* Clark.

Π. v. 257. Myrmidones ex na-
 vibus ruentes in Trojanos com-

Δια ταυτης δε οὔτοι διηρχοντο φαλαγγηδον· εμπροσ-
θεν δε ὁ Απολλων αιγιδα κατεχων την μεγαλοτιμον·
κατεβαλε δε το τειχος των Ἑλληνων ευκολως λιαν, ὡς
ὅτε τις κατα την ψαμμον παῖς πλησιον της θαλασσης·
ὅς τις επειδαν ποιησῃ παιγνια ταις αφροσυναῖς, παλιν
μετα ταυτα συνεχεε τοις ποσι και ταις χερσι παιζων.

Οὔτοι δε ἅμα Πατροκλῶ τῷ μεγαλοψυχῷ ὀπλισθεντες
επορευοντο, ἕως εν τοις Τρωσι μεγαφρονουντες επεβησαν·
Ευθεως δε σφηξιν ὁμοιοι επετιθεντο αθροον εξιοντες παρ-
οδιοις, οὗς παῖδες παροξυνουσι συνηθεῖς, αει ερεθιζοντες,
ἐπι τη ὁδῳ την οικιαν εχοντας νηπιοι· κοινον δε κακον
τοις πολλοις τιθεασι. Τουτους δε ἔαν περ τις τε παρ-
ερχομενος ανθρωπος ὁδοιπορος κινήσει ακων, οὔτοι δε
ισχυραν ψυχην εχοντες εις τουμπροσθεν πας πετεται και
βοηθει τοις ἰδιοις τεκνοις.

Ουδε σου, ω Μενελαε, οἱ θεοι οἱ μακαριοι επελαθοντο
οἱ αθανατοι, πρωτη δε του Διους ἡ θυγατηρ ἡ αγγελεια,

parantur cum vespis effusis in Clark.
viatores ex domiciliis.

v. 260. εθοντες] εξ εθους βλαπ-
τοντες· — τα συνηδη [πραττοντες.
Ex Eustathio ad Il. i. v. 536.

Δ. v. 127. Minerva, quæ sa-
gittam a Menelao depulerat,
comparatur matri muscam a dor-
miente filio arcenti.

Ἦ τοι προσθεν στασα βελος εχεπευκες αμυνεν·
 Ἦ δε τοσον μεν εεργεν απο χροος, ὡς ὅτε μητηρ
 Παιδος εεργει μυιαν, ὅθ' ἡδεῖ λεξατο ὑπνω.

P. 1—6.

Ουδ' ελαθ' Ατρεος υἱον, ἀρηϊφίλον Μενελαον,
 Πατροκλος Τρωεσσι δαμεις εν δηϊότητι.
 Βη δε δια προμαχων κεκορυθμενος αἰδοπι χαλκῷ·
 Ἀμφι δ' ἀρ' αὐτῷ βαιν, ὡς τις περι πορτακι μητηρ,
 Πρωτοτοκος, κινυρη, ου πριν ειδυια τοκοιο,
 Ὡς περι Πατροκλῷ βαينه ξανθός Μενελαος.

Σ. 315—322.

Παννυχιοι Πατροκλον ανεστенаχοντο γωνντες.
 Τοισι δε Πηλειδης αδινου εξηρχε γοοιο,
 Χειρας επ' ανδροφονους θεμενος στηθεσσιν ἑταιρου,
 Πυκνα μαλα στεναχων· ὥσπερ λῖς ηὔγενειος,
 Ὡι ῥα θ' ὑπο σκυμνους ελαφηβολος ἀρπαση ανηρ
 Ὑλης εκ πυκινης· ὁ δε τ' αχνυται ὕστερος ελθων·
 Πολλα δε τ' αγκέ' επηλθε μετ' ανερος ιχνι' ερευνων,
 Εἰποθεν εξευροι· μαλα γαρ δριμυς χολος αἶρει.

N. 489—495.

Αἰνειας δ' ἑτερωθεν εκεκλετο οἷς ἑταροισι,
 Δηϊφοβον τε, Παριν τ' εσορων, και Αγηνορα διον,

P. v. 1. Menelaus cadaver vitulum suum circumeunte.
 Patrocli protegens comparatur v. 4. ἀρ'] *ut par erat.* Clark.
 cum vacca, jam primum enixa, Σ. v. 315. Achilles mortem Pa-

τις σοι ἐμπροσθεν στασα το βελος το πικρον αποσο-
βησεν· αυτη δε τοσουτον μεν εκωλυεν απο του σωματος,
καθαπερ μητηρ εκ παιδος κωλυει μυιαν, οτε γλυκει
κοιμηθη ὑπνω.

Ουκ ελαθε δε τον του Ατρεως υιον τον φιλοπολεμον
Μενελαον ο Πατροκλος ὑπο των Τρωων φονευθεις εν τη
μαχη. Επορευθη δε δια των προμαχων καθωπλισμενος
λαμπρω σιδηρω· περι δε δη αυτω εμαχετο ὡσπερ περι
δαμαλει μητηρ πρωτοτοκος, θρηνητικη, ου προτερον επισ-
ταμενη τα του τοκου· οὕτως περι τῷ Πατροκλῷ εμαχετο
ο ξανθος Μενελαος.

Δι' ὅλης της νυκτος τον Πατροκλον αναστεναζοντες
εθρηνουں· εν τουτοις δε ο υιος του Πηλεως του οικτρου
εξηρχε θρηνου, τας χειρας τας ανδροφονους επιθεις τοις
στηθεσι του εταιρου, πυκνως λιαν στεναζων, ὡσπερ λεων
καλον γενειον εχων, οὔτινος δη τους σκυμνους κυνηγος
αφαρπαση ανηρ εκ της ὕλης της πυκνης· οὔτος δε λυπεται
ὑστερον ελθων· πολλας δε συνδενδριας επηλθε τα του αν-
δρος ιχνη ερευνων, ειποθεν εξευροι· μαλα γαρ δριμυς χολος
αίρει.

Ο Αινειας δε εκ του ετερου μερους παρεκβαλετο τοις αυ-
του εταιροις, τον τε Δηϊφοβον και τον Παριν εισβλεπων και

trocli deflens comparatur cum cet. Clark.

leone ob surreptos suos catulos
lugente.

Σ. v. 319. ὡς ῥα θ'] cui scili-

N. 489. Æneas copiis Troja-
nis præeuns comparatur cum ari-
ete pecudibus præeunte.

Οἱ οἱ αἶμ' ἡγεμονες Τρώων εσαν· αὐταρ ἐπεὶ τα
 Λαοὶ ἔπονθ', ὥσπερ μετὰ κτίλον ἔσπετο μῆλα
 Πιομέν' ἐκ βοτάνης· γανυταὶ δ' ἀρα τε φρένα ποιμνῆν·
 Ὡς Αἰνεΐα θυμός ἐνι στήθεσσι γεγῆθει,
 Ὡς ἰδε λαῶν ἔθνος ἐπισπομένον ἔοι αὐτῷ.

B. 142—148.

Ὡς φάτο· τοῖσι δὲ θυμόν ἐνι στήθεσσι ὀρίνε,
 Πάσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπακούσαν.
 Κινήθη δ' ἀγορῇ, ὥς κυματὰ μακρὰ θαλάσσης
 Πόντου Ἰκαριοῖο, τὰ μὲν τ' Εὐρὸς τε, Νότος τε
 Ὠρὸς' ἐπαΐξας πατρός Διὸς ἐκ νεφελῶν.
 Ὡς δ' ὅτε κινήσει Ζεφυρὸς βαδύ ληϊόν, ἐλθὼν
 Λαβρὸς ἐπαιγίζων, ἐπὶ τ' ἡμυεὶ ἀσταχυέσσιν.

B. 455—458.

Ἡὔτε πυρ αἰδῆλον ἐπιφλέγει ἀσπέτον ὕλην
 Οὐρεὸς ἐν κορυφῆς· ἑκάθεν δὲ τε φαίνεται αὐγῇ·
 Ὡς τῶν ἐρχομένων, ἀπὸ χαλκοῦ θέρπεσσι οἷοι
 Αἰγλή παμφανώσασα δι' αἰθέρος οὐρανὸν ἵκε.

B. 459—466.

Τῶν δ' ὥστ' ὀρνιθῶν πετεηνῶν ἔθνεα πολλὰ,
 Χηνῶν, ἢ γερανῶν, ἢ κυκνῶν δουλιχοδείρων,
 Ἀσιῶ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,

Ibid. 492. Ἐσπετο, *sequi solent*. B. v. 142. *Concionis motus*
 Clark. *comparatur cum fluctibus maris.*

Αγηνόρα τον ενδοξον, οἷτινες αὐτῷ ὁμοῦ ἡγεμόνες τῶν Τρῶων ἐπορεύοντο· μετὰ ταῦτα δὲ οἱ λαοὶ ἠκολούθουν, ὥσπερ μετὰ κριὸν ἐπακολουθεῖ τὰ πρόβατα πιεῖν μέλοντα ἀπὸ τροφῆς· χαίρει δὲ δὴ κατὰ διανοίαν ὁ ποιμὴν· οὕτως τῷ Αἰνεῖα ἡ ψυχὴ ἐν ταῖς διανοαῖς ἐχαίρειν, ὥς ἐδεασατο τῶν λαῶν τὸ πλῆθος ἐπακολουθῶν αὐτὸ ἑαυτῷ.

Οὕτως εἶπε· τοῦτοις δὲ τὴν ψυχὴν ἐν τοῖς στερνοῖς ἐταράξε, πασι τοῖς ἐν τῷ πλῆθει, ὅποσοι τῆς βουλῆς οὐχ ὑπήκουσαν. Ἐκινήθη δὲ ἡ ἐκκλησία, καθάπερ τὰ κύματα τὰ μεγάλα τῆς θαλάσσης τοῦ πελάγους τοῦ Ἰκαρίου· ἅτινα δὴ ὅτε Εὐρὸς καὶ ὁ Νότος ἐξηγείρην ἐφορμησας· ἐκ τοῦ Διὸς τοῦ πατρὸς τῶν νεφελῶν. Ὡσπερ δὲ ἥνικα κινήσει Ζεφυρὸς εὐφορον, μέγα, σιτοφορον, χωρίον ἐπελθὼν, σφοδρὸς ἐπικαταπνεῶν, ἐπικατακλίνει δὲ τὰς σταχυάς.

Καθάπερ πυρ ἀφανιστικὸν καταφλέγει πολλὴν ὕλην τοῦ ὄρους ἐν ἀκρωρείαις, πορρῶθεν δὲ φαίνεται ἡ λαμπηδὼν· οὕτως τούτων ἐρχομένων ἀπὸ τῆς πανοπλίας τῆς θαυμαστῆς λαμπηδὼν πανταχοῦ φαίνουσα διὰ τοῦ αἵθερος εἰς τὸν οὐρανὸν ἀφικνεῖτο.

Τούτων δὲ καθάπερ ὀρνιθῶν πετομένων πλῆθὴ πολλὰ χηνῶν ἢ γερανῶν ἢ κυκνῶν μακροτραχηλῶν ἐν τῷ Ἀσίῳ λειμῶνι, τοῦ Καῖστριου περὶ τὰ ῥεῖθρα. Τῇδε κακείσε

B. v. 455. *Armorum fulgor illuc gregatim convolantium motu.* Clark.

B. v. 459. *Militum undique convenientium incessus comparatur cum anserum gruumve huc* v. 461. *Ἀσίῳ ἐν λειμῶνι*] *Praetum dicit non Asiaticum, sed Asium sive Asii.* Clark.

Ενθα και ενθα ποτῶνται ἀγαλλομεναι πτερυγεσσι,
 Κλαγγηδὸν προκαθίζοντων, σμαραγχεὶ δὲ τε λειμῶν.
 Ὡς τῶν ἐθνεα πολλὰ νεῶν ἀπὸ καὶ κλισιάων
 Ἐς πεδίων προχεοντο Σκαμανδρίον· αὐτὰρ ὑπὸ χθῶν
 Σμερδαλέον κοναβίζει ποδῶν αὐτῶν τε καὶ ἵππων.

B. 467—471.

Ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμοεντι
 Μυριοι, ὅσσα τε φύλλα καὶ ἀνθεα γίγνεται ὥρη.
 Ἡῦτε μυιαῶν ἀδινάων ἐθνεα πολλὰ,
 Αἶτε κατὰ σταθμόν ποιμνηῖον ἠλασκουσιν
 Ὡρῇ ἐν εἰαρινῇ, ὅτε τε γλαγὸς ἀγγεα δέυει.

B. 474—477.

Τοὺς δ' ὥς αἰπολία πλάτῃ αἰγῶν αἰπολοὶ ἄνδρες
 ῥεῖα διακρίνεωσιν, ἐπεὶ κε νομῷ μιγεωσιν·
 Ὡς τοὺς ἡγεμόνες διεκοσμεῖεν ἐνθα καὶ ἐνθα
 Ὑσμινῆνδ' ἰέναι.

Γ. 23—29.

Ὡστε λεῶν ἐχαρῇ μεγάλῃ ἐπὶ σωματι κυρσας,
 Εὖρων ἢ ἐλαφροῦ κεραον, ἢ ἀγρίου αἰγά,
 Πειναῶν· μάλα γὰρ τε κατεσθίει, εἴπερ ἂν αὐτὸν

B. v. 468. Militum numerus ditas pugnandi comparatur cum
 comparatur cum foliorum ple- muscarum circum volitantium
 rumque multitudine. Clark. murmure. Clark.

v. 469. Militum ardor et avi-

B. v. 474. Militum exercita-

πετονται αγαλλομεναι τοις πτερυξι μετα φωνης προκα-
θεζομενων, ηχει δε ο λειμων. Ουτως τουτων τα πληθη
τα πολλα απο τε των νηων και των σκηνων εις το πε-
διον προηρχοντο το Σκαμανδριον· η δε γη καταπληξεν
ηχει υπο των ποδων αυτων τε και των ιππων.

Εστησαν δε εν λειμωνι Σκαμανδριω τω τα ανθη φε-
ροντι μυριοι· οποσα φυλλα και ανθη γενναται εν τω εαρι·
καθαπερ μυιων των αθροως πετομενων τα πληθη τα
πολλα, αιτινες κατα την επαυλιν την ποιμενικην δια-
τριβουσιν εν τη τροπη τη εαρινη, οτε το γαλα τα αγγεια
πληροι.

Τουτους δε καθαπερ ποιμνια τα μεγαλα των αιγων
οι αιγονομοι ανδρες ραδιως διαχωριζουσιν, επεικε τη νομη
μιχθωσιν· ουτως τουτους οι ηγεμονες διατασσουν τηδε κα-
κεισε εις την μαχην πορευθηναι.

Καθαπερ λεων εχαρη μεγαλου σωματος επιτυχων,
ευρηκως η ελαφον κερασφορον, η αγριον αιγα πεινων,
λιαν γαρ κατατρωγει, ειπερ αν αυτον διωκωσι ταχεις
τε κυνες, και ευθαλεις νεοι. Ουτως εχαρη ο Μενελαος

tio, ordo, ac disciplina compa-
rantur cum pastorum in gregi-
bus suis dispertiendis scientia.
Clark.

Γ. 23. Menelaus Paridem
conspiciens comparatur cum le-
one, præda aliqua inventa.

Σευωνται ταχέες τε κυνές, θαλεροί τ' αἰζήοι·
 ὣς εἰσαὶ Μενελάος Ἀλεξάνδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσασθαι αλεΐτην.

Z. 503—514.

Οὐδὲ Παρις δὴθύνεν ἐν ὑψηλοῖσι δόμοισιν·
 Ἄλλ' ὅγ', ἐπεὶ κατέδυ κλυτὰ τεύχεα ποικίλα χαλκῷ,
 Σευατ' ἐπειτ' ἀνα ἄστυ, πόσι κραιπνοῖσι πεποιθώς.
 ὣς δ' ὅτε τις στατός ἵππος, ἀκοστήσας ἐπὶ φατνῇ,
 Δεσμον ἀπορῥήξας θείει πεδίοιο κροαίνων,
 Εἰωθώς λουεσθαι εὐρῥεῖος ποταμοιο,
 Κυδιῶν· ὕψου δὲ κάρη εἰχει, ἀμφὶ δὲ χαιται
 ὤμοις αἴσσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς,
 Ῥιμφα ἔγουνά φερεῖ μετὰ τ' ἠθεὰ καὶ νόμον ἵππων·
 ὣς υἱὸς Πριάμοιο Παρις κατὰ Περγάμου ἀκρῆς
 Τεύχεσι παμφαίνων, ὥστ' ἠλεκτῶρ, ἐβεβηκεῖ
 Καγχαλῶν, ταχέες δὲ πόδες φέρον.

N. 136—142.

Τρῶες δὲ προτυψαν ἀολλεές, ἦρχε δ' ἀρ' Ἑκτώρ
 Ἀντικρυ μεμαῶς· ὀλοοιτροχὸς ὥς ἀπὸ πέτρης,
 ὄντε κατὰ στεφανῆς ποταμὸς χεῖμαρ' ῥοοῦ ὡσῆ,
 Ῥήξας ἀσπετῶ ὀμβρῶ ἀναιδέος ἐχμάτα πέτρης,

Z. v. 503. Paris splendidissime armatus, et ad pugnam properans exultansque comparatur
 cum equo bene pasto curatoque per campum ad pascua currente.
 v. 510. ὁ δ' ἀγλαΐῃφι πεποιθώς] Ὁ πεποιθώς dicitur abso-

Ἀλεξάνδρον θεοεῖδῃ τοῖς ὀμμασι θεασάμενος· εἶπε γὰρ
τιμωρησασθαι τὸν ἁμαρτωλόν.

Οὐδὲ ὁ Παρις ἐχρονίσεν ἐν τοῖς ὑψηλοῖς οἰκοῖς· ἀλλ'
οὗτος ἐπειδὴ ἐνεδύσατο τὰ ἐνδοξὰ ὄπλα τὰ πεποικιλμένα
τῷ σιδήρῳ, ὥρμησε μετὰ ταῦτα κατὰ τὴν πόλιν ποσι
τοῖς ταχεσί θάρσῃσας. Ὡς περ δὲ ὅτε τις ἀναπνεύου-
μενος ἵππος συσχεράνας ἐν φατνῇ, τὸν δεσμόν διαρρῆξας
τρέχει διὰ τῆς πεδιαδὸς τοῖς ποσι κρουνῶν, εἰδισμένος
λουεσθαι εἰς ὕδωρ ευρυχωροῦ ποταμοῦ γαυριῶν, ἐν ὕψει δὲ
τὴν κεφαλὴν ἔχει· αἱ δὲ τρίχες αὐτοῦ περὶ τοὺς ὤμους
ὀρμῶσιν· οὗτος δὲ τῷ καλλεῖ τοῦ σώματος θάρσῃσας ῥα-
δίως αὐτὸν τὰ γόνατα κινεῖ ἐπὶ τοὺς συνήθεις τοποὺς καὶ
τὴν νομὴν τῶν ἵππων· οὕτως ὁ υἱὸς τοῦ Πριάμου ὁ Παρις
κατὰ τῆς Περγάμου τῆς ὑψηλῆς τοῖς ὅπλοις ἀπολαμπῶν,
ὥς περ ἥλιος, ἐπορεύετο χαιρῶν, οἱ ταχεῖς δὲ ποδὲς αὐτοῦ
ἐφέρον.

Οἱ Τρῶες δὲ προκατηρξάντο ἀδρῶσι· προηγείτο δὲ δὴ
ὁ Ἑκτώρ ἐξεναντίας προθύμουμένος· ὥς λίθος στογγυλὸς
ἀπὸ πέτρας, ὅντινα ἀπὸ ἐξοχῆς ὄρους ποταμὸς ὁ ἐν χει-
μῶνι ῥέων ὠθήσει, ἀποτεμῶν πολλῶ ὑέτῳ τῆς τραχείας
τὰ εῤῥεῖσματα πέτρας, ἀφ' ὕψους τε ἀναπηδῶν ταχέως

lute. Imperfectam autem hanc
orationem suis in locis elegantis-
simam existimarunt veteres. Cæ-
terum ἀνακολουθον tam frequens
est apud omnes Græcos, impri-

mis poetas, ut id consulto, velut
imitandi causa, secuti videantur;
et sæpe ab interpretibus vete-
rum scriptorum illustratum est.
Clark. Ernesti.

Ἵψι τ' ἀναθρῶσκων πέτεται, κτυπεί δ' ὃ ὑπ' αὐτοῦ
 Ἵλῃ· ὃ δ' ἀσφαλεως θέει ἐμπεδόν, ὅφρ' ἀν' ἱκῆται
 Ἰσοπέδον, τότε δ' οὐτι κυλινδεται, ἐστυμένος περ.

Π. 297—300.

Ὡς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγαλοῖο
 Κινήσει πυκινὴν νεφέλην στεροπῇ γερετὰ Ζεὺς,
 Ἐκ τ' ἐφάνον πασαι σκοπιαὶ καὶ πρῶνες ἀκροί,
 Καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερραγὴ ἀσπετος αἰθήρ.

Σ. 477—612.

Ποιεὶ δὲ πρωτίστα σάκος μέγα τε, στιβαρόν τε,
 Πάντοσε δαιδαλλών, περὶ δ' ἀντυγὰ βαλλε φαιίνην,
 Τριπλάκα, μαρμαρενὴν, ἐκ δ' ἀργυρεὸν τελαμῶνα. 480
 Πεντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτυχές· αὐτὰρ ἐν αὐτῷ
 Ποιεὶ δαιδαλὰ πολλὰ ἰδυίησι πρᾶπιδεσσιν.

Ἐν μὲν γαίαν ἐτεύξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,
 Ἡελίον τ' ἀκαμάντα, σελήνην τε πληθούσαν·
 Ἐν δὲ τὰ τεῖρεα πάντα, τὰ τ' οὐρανὸς ἐστεφανώται,
 Πληϊάδας θ', Ὑάδας τε, τὸ τε σθένος Ὠριωνός,
 Ἀρκτόν θ', ἣν καὶ ἁμάξαν ἐπικλησὶν καλεοῦσιν,
 Ἥ τ' αὐτοῦ στρεφεται, καὶ τ' Ὠριῶνα δοκευεῖ·
 Οἷη δ' ἀμμορὸς ἐστὶ λοέτρων Ὠκεανοῖο.

Π. v. 297. Græci, Trojanis a
 navibus depulsis, paululum respi-
 rantes comparantur cum cœli se-
 renitate post dimotas nubes.

Σ. v. 477. Achillis Clypei de-
 scriptio.

v. 486. τὸ τε σθένος Ὠκεανοῖο]
 Dicitur eodem modo, quo sæpe
 βιη Ἡρακλῆει, quod παραφραστι-
 κῶς dicitur pro ipso Hercule.
 Ern.

Φερεται, κτυπει δε τε ὑπ' αὐτου ἡ ὕλη· οὗτος δὲ ἀσφαλῶς
τρεχει βεβαιῶς, ἕως ἀν παραγενηται εἰς ὀμαλὸν τόπον·
τότε δὲ οὐδαμῶς κυλινδεται καίπερ ὄρμη πολλὴ χρωμένος.

Ὡσπερ δὲ ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρους μεγάλου κινή-
σει παχείαν νεφελὴν ὃ τὰς ἀστράπτας ἐγείρων Ζεὺς, ἐξε-
φανήσαν δὲ πᾶσαι αἱ σκοπῖαι καὶ αἱ ἐξοχαὶ αἱ ἀκραὶ,
καὶ οἱ συμφυτοὶ τοποὶ, οὐρανοθεν δὲ δὴ ἐξελαμψεν ὃ λαμ-
πρὸς αἰθήρ.

Ἐποιεῖ δὲ πρωτίστ' ἀσπίδα μεγάλην καὶ ἰσχυράν, εἰς
πάν μέρος ποικιλλὼν αὐτήν, περὶ δὲ περιφερειάν ἐβάλλε
λαμπράν, τριπτύχον, στιλβούσαν, καὶ ἀργυροῦν ἀναφο-
ρεὰ. Πεντε δὲ δὴ αὐτῆς ἦσαν τῆς ἀσπίδος αἱ πτυγεῖς·
ἐν δὲ αὐτῇ ἐποίει τὰ ποικιλμάτα τὰ πολλὰ ταῖς δια-
νοαῖς ταῖς ἐπιστημονικαῖς. Ἐν αὐτῇ μὲν τὴν γῆν κατε-
σκεύασε καὶ τὸν οὐρανὸν καὶ τὴν θάλασσαν, ἥλιον τε τὸν
ἀκατάωονητον, καὶ σελήνην τὴν πλησιφαῆ· ἐν αὐτῇ δὲ
τὰ ἀστρά πάντα, οἷς ὁ οὐρανὸς κεκοσμηταί, τὰς Πληϊάδας
καὶ τὰς Ὑάδας, καὶ τὴν δύναμιν τοῦ Ὠριωνοῦ· τὴν τε
Ἀρκτον, ἣν καὶ ἅμαζαν τὴν ἐπικλησὶν καλοῦσιν, ἥτις ἐπὶ
τοῦ αὐτοῦ τοποῦ στρεφεται καὶ τὸν Ὠριῶνα ἐπιτήρει.
Μονὴ δ' ἀμετοχὸς ἐστὶ τῆς καταδύσεως τοῦ Ὠκεανοῦ.

v. 488. Ἡ τ' αὐτοῦ στρεφεται, ἀμμορὸς ἐστὶ &c." intelligendum
καὶ τ' Ὠριῶνα δοκεῖ] Linea est, non solam esse *Arcton* ex
nempe per corpus et caput *Ur-* omnibus constellationibus, quæ
sæ ducta in *Orionem* incidit. nunquam occidat, sed solam ex
Clark. constellationibus hic enumeratis.

v. 489. Fortasse per "Οἷν δ' Clark.

Ἐν δὲ δὺω ποιήσῃ πόλεις μεροπῶν ἀνδρῶπων 490
 Κάλαι· ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν, εἰλαπῖναι τε·
 Νυμφὰς δ' ἐκ θαλαμῶν, δαΐδων ὑπολαμπόμεναι,
 Ἡγινεον ἀνα αἶστυ· πολὺς δ' ὕμεναιος ὀρώρει·
 Κούροι δ' ὀρχηστήρες ἐδίνεον, ἐν δ' ἀρα τοῖσιν
 Αὐλοὶ, φόρμιγγες τε βοήν ἔχον· αἱ δὲ γυναῖκες
 Ἰσταμέναι θαυμάζον ἐπὶ προθύροισιν ἑκάστη.
 Λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀδρούσι· ἐνθα δὲ νεικὸς
 Ὄρώρει· δύο δ' ἀνδρες ἐνεΐκεον εἵνεκα ποινῆς
 Ἄνδρὸς ἀποφθιμένου· ὁ μὲν εὐχετο, πάντ' ἀποδύναται,
 Δημῶ πιφαισκήων· ὁ δ' ἀναινέτο, μὴδὲν ἔλυσθαι· 500
 Ἀμφῶ δ' ἰέσθην ἐπὶ ἱστορίῳ πείραρ ἔλυσθαι.
 Λαοὶ δ' ἀμφοτέροισιν ἐπηπύον, ἀμφὶς ἀρωγοί·
 Κήρυκες δ' ἀρὰ λαὸν ἐρήτυον· οἳ δὲ γέροντες
 Εἶατ' ἐπὶ ξέστοισι λίθοις, ἱέρῳ ἐνὶ κυκλῶ·
 Σκηπτρὰ δὲ κήρυκων ἐν χερσὶ ἔχον ἡεροφῶνων.
 Τοῖσιν ἐπεῖτ' ἠῖσσον, ἀμοιβῆδις δ' ἐδίκάζον.
 Κεῖτο δ' ἀρ' ἐν μέσσοισι δύο χρυσοῖο τάλαντα,
 Τῷ δομέν, ὅς μετὰ τοῖσι δίκην ἰδυντάτα εἶπη.
 Τὴν δ' ἑτέρεν πόλιν ἀμφὶ δύο στρατοὶ εἶατο λαῶν,
 Τευχέσι λαμπόμενοι· δίχα δὲ σφίσιν ἠνδάνε βούλη,
 Ἡε διαπράττειν, ἢ ἀνδίχα πάντα δασασθαι, 511
 Κτήσιν, ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἐεργεῖ.
 Οἳ δ' οὐπὼ πείθοντο, λόχῳ δ' ὑπέθωρησσοντο.
 Τείχος μὲν ῥ' ἀλοχοὶ τε φίλαι, καὶ νηπία τέκνα,
 Ῥυατ', ἐφ' ἑσταότες, μετὰ δ' ἀνέρες, οὓς ἔχε γῆρας,
 Οἳ δ' ἴσαν· ἦρχε δ' ἀρα σφιν Ἀρης καὶ Πάλλας Ἀθήνη,

Εν αὐτῇ δὲ δύο ἐποίησε πόλεις τῶν τὴν φωνὴν ἔχοντων μεμερισμένην ἀνθρώπων καλὰς· ἐν τῇ μιᾷ μὲν δὴ γάμοι ὑπάρχον καὶ ἑορταί. Νυμφὰς δὲ ἐκ τῶν θαλαμῶν, μετὰ λαμπάδων περιλαμψομένων, ἡγόν κατὰ τὴν πόλιν· πλείστη δὲ ᾧδὴ γαμηλὶος διεγείρετο· οἱ νεοὶ δὲ οἱ ὀρχησται ἀνεστρεφόντο· ἐν δὲ δὴ τοῦτοις αὐλοὶ καὶ φορμιγγαὶ βοὴν ἀπετελοῦν· αἱ δὲ γυναῖκες ἵσταμεναι ἐθαυμάζον ἐμπροσθεν τῶν θυρῶν ἕκαστη. Οἱ λαοὶ δὲ ἐν τῇ ἀγορᾷ ἦσαν ὅμου συνηγμένοι· ἐκεῖσε δὲ φιλονεικία διεγυγέρτο. δύο δὲ ἄνδρες ἐφιλονεικοῦν ἕνεκα τιμωρίας ἀνδρὸς ἀποθανόντος· ὁ μὲν εἰς διεβεβαιούτο, πάντα ἀποδοῦναι τῷ πλῆθει ἐμφανίζων· ὁ δὲ ἕτερος ἀπῆρνειτο μὴδὲν λαβεῖν· ἀμφοτέροι δὲ ἐπορεύοντο ἐπὶ κριτῇ περὶ λαβεῖν τῆς δίκης. Οἱ λαοὶ δὲ ἀμφοτέροις ἐπέβων ἑκατέρων οἱ βοηθοί· οἱ κυρυκεὶς δὲ δὴ τὸν λαὸν κατεῖχον· οἱ δὲ γέροντες ἐκάθηντο ἐπὶ εὐξέστοις λίθοις ἐν τῷ μεγίστῳ δικαστηρίῳ· τὰς ῥαβδούς δὲ τῶν κηρυκῶν ἐν ταῖς χερσὶ κατεῖχον τῶν μεγαλοφώνων. Τοῦτοις μετὰ ταῦτα κατεσιγαζόν, κατὰ ἐναλλαγὴν δὲ ἐδικάζον. Ἐκεῖ τότε δὴ ἐν τοῖς μέσοις αὐτῶν δύο χρυσοῦ τάλαντα, τοῦτῳ δοθῆναι, ὅς ἐν αὐτοῖς τὴν δίκην ὀρθοτάτα εἴπῃ. Τὴν δὲ ἕτεραν πόλιν δύο στρατεύματα περικαθῆντο τῶν λαῶν, τοῖς ὅπλοις ἀστραπτόντα· διχῶς δὲ αὐτοῖς ἤρεσεν ἡ βουλὴ, ἢ ἐκπορθεῖν τὴν πόλιν, ἢ διχῶς πάντα ἀπομερίσασθαι τὴν κτήσιν, ὅσῃν ἡ πόλις ἐπεραστὸν ἐντὸς κατεῖχεν. Οὗτοι δὲ οὐκ ἔπειθοντο, εἰς ἐνεδρὰν δὲ καθωπλιζόντο. Καὶ τὸ τεῖχος μὲν δὴ αἱ γυναῖκες φίλαι καὶ τὰ νηπία τέκνα, ἐφυλάττον ἐφεστῶτες, μετὰ τῶν ἀνδρῶν, οὓς κατεῖχε τὸ γῆρας. Οὗτοι δὲ ἐπορεύοντο· προηγείτο δὲ δὴ αὐτῶν ὁ Ἀρης καὶ

Αμφω χρυσειω, χρυσεια δὲ εἵματα ἔσθην,
 Καλῶ καὶ μεγαλῶ συν τεύχεσιν, ὥς τε θεῶ περ,
 Αμφὶς ἀριζήλω· λαοὶ δ' ὑπολιζόνες ἦσαν.
 Οἳ δ' ὅτε δὴ ῥ' ἱκανόν, ὅθι σφισὶν εἴκε λοχῆσαι. 520
 Ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἦν πάντεσσι βοτοῖσιν,
 Ἐνθ' ἀρα τοὶ γ' ἰζόντ', εἰλυμένοι αἰδοπι χαλκῷ.
 Τοῖσι δ' ἐπεὶτ' ἀπᾶνευθε δύω σκοποὶ εἶατο λαῶν,
 Δεγμένοι, ὅπποτε μῆλα ἰδοῖατο καὶ ἑλίκας βούς.
 Οἳ δὲ ταχὰ προγενοντο, δύω δ' ἅμ' ἔποντο νομῆες,
 Τερπόμενοι συριγξί· δολὸν δ' οὔτι προνοήσαν.
 Οἳ μὲν τὰ προΐδοντες ἐπεδράμον, ὡκα δ' ἐπεῖτα
 Ταμνοντ' ἀμφὶ βῶν ἀγέλας καὶ πῶεα καλὰ
 Ἀργεννῶν οἴων, κτεῖνον δ' ἐπὶ μῆλοβοτῆρας.
 Οἳ δ' ὥς οὖν ἐπύθοντο πολὺν κελαδὸν παρὰ βούσιν, 530
 Ἴραων προπαροῖθε καθήμεναι, αὐτὶκ' ἐφ' ἵππων
 Βάντες αἰρσιποδῶν μετεκίαθον· αἰψά δ' ἱκόντο.
 Στήσαντες δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὀχθας,
 Βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχείησιν·
 Ἐν δ' Ἔρις, ἐν δὲ Κυδοῖμος ὀμίλεον, ἐν δ' ὅλη Κηρ,
 Ἄλλον ζῶον ἐχούσα νεούτατον, ἄλλον αὐτόν·
 Ἄλλον τεθνεῖωτα κατὰ μοῖον ἔλκε ποδοῖιν.
 Εἶμα δ' ἐχ' ἀμφ' ὤμοισι δαφοίνεον αἵματι φῶτων·
 Ὀμίλευν δ' ὥστε ζῶει βροτοί, ἠδ' ἐμάχοντο,
 Νεκροὺς τ' ἀλλήλων ἐρύον κατὰ τεθνεῖωτας. 540

V. 530. οὖν] Non hic vacat præcessit, v. 527. Οἳ μὲν τὰ προΐ-
 istud οὖν, sed vim habet in con- δόντες ἐπεδράμον &c. Clark.
 nectenda sententia cum eo quod

ἡ πολεμικὴ Ἀθῆνη, ἀμφοτέροι κεχρυσωμένοι, χρυσὰ δὲ ἱμάτια περιβεβλημένοι ἦσαν, καλοὶ καὶ μεγάλοι συν τοῖς ὅπλοις, ὥσπερ θεοὶ, χωρὶς ἀριζήλοι· οἱ λαοὶ δὲ ἐλαττονες ἦσαν. Οὗτοι δὲ ὅτε δὴ παρεγενοντο, ὅπου αὐτοῖς ἐνεχώρει ἐνεδρεῦσαι, ἐν ποταμῷ, ὅπου ποτισμὸς ἦν πασι τοῖς βοσκημασιν, ἐκεῖ δὴ αὐτοὶ ἐκαθεζοντο, κεκαλυμμένοι λαμπρῷ σιδηρῷ. Τούτοις δὲ μετὰ ταῦτα πορρῶθεν δύο κατασκοποὶ ἐκαθῆντο τῶν λαῶν, ἐκδεχόμενοι, ὅποτε τὰ πρόβατα ἰδῶσι, καὶ τὰς ἐλικοεῖδη κέρατα ἐχούσας βούς. Οὗτοι δὲ ταχέως παρεγενοντο· δύο δὲ ὅμου ἐπηκολουθοῦν ποιμένες τερπομένοι τοῖς αὐλοῖς· τὴν δὲ ἐνεδραν οὐδαμῶς προεγνώσαν. Οὗτοι μὲν ταῦτα προῖδοντες ἐπεδράμον· ταχέως δὲ μετὰ ταῦτα ἐχωρίζον περὶ τὰς τῶν βῶν ἀγέλας καὶ ποιμνία τὰ καλλίστα τῶν λευκῶν προβάτων, ἀπεκτείνον δὲ τοὺς νομέας. Οὗτοι δὲ ὡς ἤκουσαν οὖν τοῦ πολὺν θορυβὸν παρὰ τοῖς βουσι ἐκκλησιῶν ἐμπροσθεν καθήμενοι, εὐθὺς ἐπὶ τῶν ἵππων ἀναβάντες τῶν αεροποδῶν ἐπετρέχον· ταχέως δὲ ἦλθον. Συστάντες δὲ εἰς μάχην ἐπολεμοῦν τοῦ ποταμοῦ παρὰ τὰς οχθὰς, ἐτίτρωσκον δὲ ἀλλήλους σιδηροῖς δόρασιν. Ἐν δὲ Φιλονεικίᾳ, καὶ Ταραχῇ συνανέστρεφοντο, ἐν δὲ οὐδρία Μοῖρα, ἄλλον ζῶντα κατεχούσα νεοτρωτὸν, ἄλλον ἀτρωτὸν, ἄλλον ἀποθάνοντα κατὰ τὴν μάχην ἐσῦρεν ἐκ τῶν ποδῶν. Ἰμάτιον δὲ εἶχε περὶ τοῖς ὤμοις ἐρυθρον τῷ αἵματι τῶν ἀνδρῶν· ἀνέστρεφοντο δὲ ὥσπερ ζῶντες ἀνδρῶτες καὶ ἐμάχοντο· τοὺς νεκροὺς ἀλλήλων εἴλκον ἀποκτείνομενους.

Ἐν δ' ἐτιθεὶ νειὸν μαλακὴν, πειρᾶν ἀρουραν,
 Εὐρείαν, τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
 Ζευγεὰ δινεύοντες ἐλαστρεὸν ἐνθά καὶ ἐνθά·
 Οἱ δ' ὅποτε στρεψάντες, ἰκοῖατο τέλος ἀρουρῆς,
 Τοῖσι δ' ἐπειτ' ἐν χερσὶ δέπας μελιηδέος οἶνου
 Δοσκεν ἀνὴρ ἐπιὼν· τοὶ δὲ στρεψάσκον ἀν' ὄγμους,
 Ἰεμένοι νειοῖο βαθείης τέλος ἰκεσθαι·
 Ἥ δὲ μελαινέτ' ὀπισθεν, ἀρηρομένη δὲ ἐώκει.
 Χρυσεῖη περ εὐοῦσα· τὸ δὴ περὶ θαυμ' ἐτετυκτο.
 Ἐν δ' ἐτιθεὶ τεμένος βαθυλήϊον· ἐνθά δ' ἐρίθοι 550
 Ἡμῶν, ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες,
 Δραγματα δ' ἀλλὰ μετ' ὄγμον ἐπητρίμα πίπτον ἐράζε·
 Ἀλλὰ δ' ἀμαλλοδετῆρες ἐν ἀλλεδανοῖσι δεόντο.
 Τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφίστασαν· αὐτὰρ ὀπισθε
 Παιδὲς δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες,
 Ἀσπερχες παρέχον· Βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 Σκηπτρὸν ἔχων ἔστηκε ἐπ' ὄγμου γηθοσυνὸς κῆρ.
 Κηρυκεὶ δ' ἀπανευθεὶν ὑπὸ δρυὶ δαῖτα πένοντο·
 Βοῦν δ' ἱερεύσαντες μέγαν, ἀμφεπόν· αἱ δὲ γυναῖκες
 Δειπνὸν ἐρίθοισιν, λευκ' ἀλφίτα πολλὰ παλυνόν· 560
 Ἐν δ' ἐτιθεὶ σταφυλῇσι μέγα βριθούσαν ἀλῶν,
 Καλὴν, χρυσεῖην· μελάνες δ' ἀνα βοτρυές ἦσαν·
 Ἔστηκε δὲ καμάξι διαμπερές ἀργυρεῇσιν.
 Ἀμφὶ δὲ, κυανέην κάπετον, περὶ δ' ἔρκος ἐλάσσε
 Κασσιτέρου· Μία δ' οἷη ἀταρπίτος ἦεν ἐπ' αὐτήν,
 Τῇ νίσσοντο φορῆς, ὅτε τρυγῶεν ἀλῶν.
 Παρθενικαὶ δὲ καὶ ἡῖθεοὶ ἀτάλα φρονέοντες

Ενετιθεῖ δὲ γῆν ἁπάλην, λιπαρογυῖον χώραν, εὐρείαν, τρεῖς ἡροτρίασμενὴν· πολλοὶ δὲ ἀροτῆρες ἐν αὐτῇ τὰ ζεύγη συστρεφόντες ἡλαυνον ὥδε κακείσε. Οὗτοι δὲ ἥνικα στρεψάντες παρεγενοντο εἰς τὸ τέλος τῆς ἀρουρῆς, τούτοις δὲ μετὰ ταῦτα ἐν ταῖς χερσὶ ποτηρίον γλυκεοῦ οἴνου ἐδίδου ἀνὴρ ἐπερχόμενος· οὗτοι δὲ ἀνεστρεφοντο ἀνα τοὺς αὐλακάς, προθυμούμενοι εἰς τὸ τῆς ἀρουρῆς τῆς εὐγείου πέρας ἀφικεσθαι. Αὕτη δὲ βαθεῖα ἐγίνετο ὀπισθεν, ἡροτρίασμενὴ δὲ εἰκαζέτο, χρύση καὶ περ ὑπάρχουσα. τούτο δὲ περισσῶς θαῦμα ἐγίνετο.

Ἐκεῖ ἐνετιθεῖ χωρίον εὐγείου σιτοφόρον· ἐκεῖ δὲ γεωργοὶ ἐθερίζον, ἠκονημένας δρεπάνους ἐν ταῖς χερσὶ κατέχοντες· τὰ δραγμάτα δὲ ἀλλὰ μὲν πρὸς τὴν αὐλακά ἐπητρίμα ἐπιπτον ἐπὶ τῆς γῆς, ἕτερα δὲ οἱ δραγματοδεταὶ ἐν δεσμοῖς ἐδεσμουν· τρεῖς δὲ δραγματοδεταὶ ἐφেষτηκεισαν· ὀπισθεν δὲ παῖδες δραγμάτα συναγοντες, καὶ ἐν ταῖς ἀγκαλαῖς φέροντες, ἀδιαλείπτως ἐδίδουν· ὁ δεσποτῆς δὲ ἐν τούτοις μετὰ σιωπῆς ῥάβδον κατέχων εἵστηκε ἐπὶ τῆς αὐλακὸς χαίρων τῇ ψυχῇ· οἱ κηρυκεῖς δὲ πορρῶθεν ὑποκατω τῆς δρυὸς εὐωχίαν ἐποιοῦν· βουν δὲ θυσάντες μέγαν, περὶ αὐτὸν ἠσχολουντο· αἱ δὲ γυναῖκες δειπνον τοῖς ἐργαταῖς ἐποιοῦν, καὶ λευκὰ ἀλευρά πολλὰ ἐβρέχον.

Ἐκεῖ ἐνετιθεῖ δὲ σταφυλαῖς μεγαλῶς βαρουμένην ἀμπελὸν καλὴν κεχρυσωμένην· μελάνες δὲ οἱ βοτρυεῖς ἦσαν· εἵστηκε δὲ χαρακώμασι διόλου ἀργυροῖς. Περὶ δὲ ἐθήκε βαθεῖαν τάφρον· περὶ δὲ τείχιον ἐβάλλεν ἀπὸ κασσιτηροῦ· μία δὲ μονὴ ὁδὸς ὑπῆρχεν ἐπ' αὐτήν, ἐν ταύτῃ ἐπορεύοντο οἱ καρποφόροι, ὅτε ἐτρυγῶν τὴν ἀμπελὸν. Παρθενοὶ δὲ καὶ ἀγαμοὶ νηπία φρονούντες ἐν πλεκτοῖς

Πλεκτοῖς ἐν ταλαροῖσι φέρον μελιηδεά καρπον.
 Τοῖσιν δ' ἐν μεσσοῖσι παῖς φορμίγγι λιγείῃ
 Ἰμεροεν κίθαριζε· λινον δ' ὑπο καλον αειδε 570
 Λεπταλεῇ φωνῇ· τοὶ δὲ ῥησσόντες ὁμαρτη,
 Μολπή τ' ἰὺγμῳ τε, ποσὶ σκαιρόντες ἔποντο.

Ἐν δ' ἀγέλην ποιήσε βῶων ὀρθοκραίρων·
 Αἱ δὲ βόες χρυσοῖα τέτευχατο κασσίτερου τε,
 Μυκηθμῳ δ' ἀπὸ κοπρῶν ἐπεσσεύοντο νομόνδε,
 Παρ ποταμόν κελαδόντα, περὶ ῥόδανον δονακῆα.
 Χρυσεῖοι δὲ νομῆες ἅμ' ἐστιχόωντο βόεσσι,
 Τεσσαρες, ἐννεα δὲ σφὶ κύνες ποδάσ ἀργοὶ ἔποντο·
 Σμερδαλεῶ δὲ λεόντε δὺ ἐν πρώτῃσι βόεσσι,
 Ταύρον ἐρυγμήλον ἐχέτην· ὁ δὲ, μακρὰ μεμυκῶς 580
 ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἠδ' αἰζῆοι.

Τῷ μὲν ἀναρῶνξαντε βόος μεγαλοῖο βόειν,
 Ἐγκατα καὶ μέλαν αἶμα λαφύσσετον· οἱ δὲ νομῆες
 Αὐτῶς ἐνδίσαν, ταχέας κύνες ὀτρυνόντες.
 Οἱ δ' ἦτοι δακνέειν μὲν ἀπετρώπωντο λεόντων,
 Ἰσταμένοι δὲ μάλ' ἐγγυς ὕλακτεον, ἐκ τ' ἀλεόντο.

Ἐν δὲ νόμον ποιήσε περικλυτὸς Ἀμφίγυηϊς
 Ἐν καλῇ βῆσση μέγαν οἶων ἀργενναῶν,
 Σταθμούς τε, κλισίας τε, κατήρεφας ἰδε σῆκους.

Ἐν δὲ χορόν ποικίλλε περικλυτὸς Ἀμφίγυηϊς, 590
 Τῷ ἱέλον, οἷον ποτ' ἐνὶ Κνωσσῷ εὐρείῃ
 Δαίδαλος ἠσκήσεν καλλιπλοκάμῳ Ἀριαδνῇ.

V. 570.] Λινον δ' ὑπο καλον bat. Quomodo enim [si Linum
 αειδε] Chordaque eleganter succine- dixisset Poeta] in scuto depingi

καλαθισκοῖς ἐκομίζον τὸν μελιηδεά καρπον. Ἐν τούτοις
 δὲ μέσοις παῖς κιθάρᾳ ἡδυτάτῃ ἐπιθυμητικὸν ἐκιδά-
 ριζε· λινὸν δὲ καλλίστον ὑπεψάλλε λεπτοτάτῃ φωνῇ·
 οὔτοι δὲ κροτούντες ἀκολουθῶς ᾠδῇ καὶ συριγμῷ τοῖς ποσὶ
 σκιρτώντες ἠκολούθουν.

Ἐν δὲ ἀγέλην ἐποίησε βῶν ὄρθα κέρατα ἔχοντων·
 αἱ δὲ βόες ἐκ χρυσοῦ κατεσκευασθῆσαν καὶ ἐκ κασσίτηρου,
 μυκηθμῷ δὲ ἀπὸ τοῦ βοοστάσιου ἐφωρμῶν ἐπὶ τὴν νομὴν
 παρὰ ποταμὸν ἠχούντα, παρὰ ῥοδανὸν τὸν καλαμῶδη.
 Κεχρυσωμένοι δὲ οἱ βόσκοι ὁμοῦ ἐπηκολούθουν ταῖς βουσί-
 τεσσαρες, ἐννεα δὲ ἐν αὐτοῖς κύνες τοὺς ποδας λευκοὶ
 ἠκολούθουν· καταπληκτικοὶ δὲ λεόντες δύο ἐν ταῖς προαγου-
 σαῖς βουσί ταυρον μεγαλοφῶνον κατεῖχον· οὗτος δὲ με-
 γάλα μυκῶμενος εἴλκετο· τούτον δὲ κύνες ἐπιδιώκον καὶ
 νεώτεροί. Οὔτοι μὲν ἀνασχισάντες βόος τοῦ μεγάλου τὸ
 δερμα, τὰ ἐγκατα καὶ τὸ μέλαν αἷμα ἀθροῶς ἤσθιον·
 οἱ δὲ βόσκοι ὥς ἐτυχον, ἐπεβαλλόν, τοὺς ταχείας κύνας
 παρορμῶντες. Οὔτοι δὲ δακεῖν μὲν ἀπετρέποντο ἀπὸ
 τῶν λεόντων, ἴσταμενοί δὲ λίαν ἐγγυς ὕλακτουν καὶ
 ἐξεκλινον.

Ἐν δὲ καὶ νομὴν ἐποίησεν ὁ περιδοξὸς ἀμφοτέρωθεν χω-
 λος, ἐν καλῇ κοιλαδί μεγάλῃν προβάτων λευκῶν, ἐπαυλεις
 τε καὶ σκηνας ἐστεγασμένας καὶ περιβόλους.

Ἐν δὲ καὶ χορὸν τυπὸν ἐποικίλλεν ὁ περιδοξὸς ἀμφο-
 τεροχῶλος, τούτῳ ὁμοῖον ὅποιον ποτὲ ἐν τῇ κνωσσῷ τῇ
 πλάτειᾳ ὁ δαίδαλος κατασκευάσε τῇ εὐμορφοτριχῷ

potuit, quem caneret? Clark. sibilo. Ern.

Mox ὑγμῷ melius strepitu quam

Ενθα μὲν ἡῖθεοι καὶ παρθενοὶ ἀλφεσιβοῖαι
 Ὠρχευντ', ἀλλήλων ἐπὶ καρπῷ χειρὰς ἔχοντες.
 Τῶν δ' αἰ μὲν λεπτάς οἶονας ἔχον· οἱ δὲ χιτῶνας
 Εἶατο εὐνητοὺς, ἦκα στιλβοντας ἐλαίῳ·
 Καὶ ῥ' αἰ μὲν καλάς στεφάνας ἔχον· οἱ δὲ μαχαιράς
 Εἶχον χρυσεῖας ἐξ ἀργυρέων τελαμώνων.
 Οἱ δ' ὅτε μὲν θρεξάσκον ἐπιστάμενοισι ποδῆσσι
 ῥεῖα μάλ', ὥς ὅτε τις τροχὸν ἀρμένον ἐν παλαμῆσιν
 Ἐξομένος κεράμευς πειρήσεται αἰκεῖ θησιν·
 Ἄλλοτε δ' αὖ θρεξάσκον ἐπὶ στιχὰς ἀλλήλοισι.
 Πολλοὺς δ' ἱμεροεντὰ χορὸν περιῖσταθ' ὄμιλος
 Τερπομενοί. Δοίῳ δὲ κυβιστήτῃρ κατ' αὐτοὺς
 Μολπῆς ἐξάρχοντες ἐδίνεον κατὰ μέσσοις. 605
 Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο,
 Ἀντυγὰ παρ πυματὴν σάκεος πύκα ποιηταῖο.

Αριαδνή. Εκεί μὲν οἱ ἀκμαζόντες καὶ παρθένοι ἀλ-
φειβοῖαι ὠρχοῦντο, ἀλλήλων ἐπὶ τῷ καρπῷ τὰς χεῖρας
κρατοῦντες· τούτων δὲ αἱ μὲν λεπτὰ ἱμάτια ἐφοροῦν· οὗτοι
δὲ χιτῶνας ἐνεδεδυτο εὐνεησμένους ἡρέμα στιλβοντας ὥς
ἐλαιον. Καὶ δὴ αἱ μὲν καλλίστας τε στεφάνας κατεί-
χον, οἱ δὲ μαχαιρὰς ἐκρατοῦν χρυσὰς, ἐξ ἀργυρῶν ἀνα-
φορέων. Οὗτοι δὲ ποτὲ μὲν ἐν κυκλῷ ἐτρέχον τοῖς ἐπι-
στημονικοῖς ποσὶ εὐκολῶς λῖαν, ὥσπερ ὅτε τις τροχὸν ἡρ-
μοσμένον ἐν ταῖς παλαμαῖς καθεζόμενος κεραμεὺς πει-
ραν ποιοῦμενος ὅταν ἐθέλῃ. Ἀλλοτὲ δὲ ἐτρέχον κατὰ
τάξιν ἐπὶ ἀλλήλοις, πολὺ δὲ ἐπιθυμητὸν χορὸν περιῖστατο
πληθὺς τερπόμενοι· δύο δὲ ὀρχησται ἐπ' αὐτοὺς τῆς ᾠδῆς
ἀρχὴν ποιοῦμενοι ἐστρεφόντο κατὰ τὸ μέσον. Ἐν δὲ ἐτίθει
τοῦ ποταμοῦ μεγάλῃν δυνάμιν τοῦ ὠκεανοῦ τὴν περιφε-
ρείαν περὶ τὴν ἐσχάτην τῆς ἀσπίδος τῆς ἐπιμελῶς κατεσ-
κευασμένης.

Αὐτοῖς. ἔκκει μὲν οἱ ἀκμαιοὶ καὶ μαθηταὶ αὐ-
 τοῦ ἀποστόλου, ἀλλὰ καὶ οἱ μαθηταὶ τοῦ Χριστοῦ
 μαρτυροῦντες, τούτοις δὲ καὶ μὲν ἑστὶν ἡ ἀποστολή, αὐτοῖς
 δὲ Χριστοῦ ἐνεργούντος ἐν αὐτοῖς ἀποστολῆς καὶ
 ἐκείνου. Καὶ οἱ καὶ μὲν μαθηταὶ τὴν ἀποστολὴν κατε-
 χον, οἱ δὲ μαθηταὶ ἐκείνου Χριστοῦ, ἐξ αὐτοῦ αὐτοῖς
 φέρειν. Οὗτοι δὲ πότε μὲν ἐν κινήσει εἶχον τὴν ἐκεί-
 νου ἀποστολήν, πότε ἐκείνου ἔκκειν, πότε οἱ τὴν ἐκείνου ἀ-
 ποστολήν ἐν τῇ ἀποστολῇ κατεχόντες μαρτυροῦντες κατε-
 χον ποιεῖν ὅσα ἐκεῖ. Ἀλλὰ οἱ ἀποστολῆς κατε-
 χον ἐν αὐτοῖς, πότε δὲ ἐκείνου Χριστοῦ μαρτυροῦντες
 πότε τὴν ἀποστολήν, οἱ δὲ ἐκείνου ἐκείνου τὴν ἀπο-
 στολήν ποιεῖν ἐκείνου κατὰ τὸ μέτρον. Ἐν δὲ ἐκείνῃ
 τῇ ἀποστολῇ μαρτυροῦντες ἐκείνου τὴν ἀποστολήν
 ποιεῖν ἐκείνου τὴν ἀποστολήν κατὰ τὸ μέτρον κατε-
 χοντες.

Человек

I L I A D I S

LIBER TERTIUS

CUM METAPHRASIS GRÆCA.

ΕΠΙΓΡΑΦΑΙ.

Ὅρκοι· Τειχοσκοπία. Μονομαχία Αλεξάνδρου καὶ Μενελάου.

ΑΛΛΩΣ.

Γαμμα δ' ἀρ' ἀμφ' Ἑλένης οἰοῖς μοῖθος ἐστὶν ἀκοίταις.

ΑΥΤΑΡ ἐπεὶ κοσμηθέν ἅμ' ἡγεμονεσσὶν ἕκαστοι,
 Τρῶες μὲν κλαγγὴ τ', ἐνοπῇ τ' ἴσαν, ὀρνίθεσ' ὥς·
 Ἡὔτε περ κλαγγὴ γερανῶν πέλει οὐρανοῖσι προ,
 Αἴτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθεσφατον ὀμβρον,
 Κλαγγὴ ταιγε πέτονται ἐπ' Ὠκεανοῖο ῥοαῶν, 5
 Ἀνδράσι Πυγμαῖοισι φονὸν καὶ κῆρα φερουσά·
 Ἡερῖαι δ' ἀρὰ ταιγε κακὴν ἐρίδα προφέρονται.
 Οἳ δ' ἀρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
 Ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλληλοῖσιν.

Adnotatio Clarkii et Ernesti.

Ver. 2. Τρῶες μὲν κλαγγὴ] Οὐ γὰρ πάντων ἦεν ὁμός θροός, οὐδ' ἰα γήρυς, Ἀλλὰ γλωσσ' ἐμεμικτο, πολυκλήτοι δ' ἔσαν ἄνδρες. Δ. 437. Vide infra ad ver. 8.

Ibid. ὀρνίθεσ' ὥς] Potuisset et hic et alibi dicere, ὥς ὀρνίθες. Sed altera illa verborum positio majorem habet emphasin Vide Δ. 482. Clark.

V. 3. Ἡὔτε περ κλαγγὴ γερανῶν] Φῶναι παμμιγεῖς· Dionys. Halicarn. περὶ τῆς Ὀμήρου ποιήσεως, §. 10. — Quales sub nubibus atris Strymoniacæ dant signa grues, atque æthera tranant, Cum sonitu, fugiuntque Notos clamore secundo. Æn. X. 264.

Ver. 4. ἐπεὶ οὖν χειμῶνα φύγον] — Aves, ubi frigidus an-

Μ Ε Τ Α Φ Ρ Α Σ Ι Σ

PROSAICA

TERTII ILIADIS LIBRI.

ΕΠΕΙΔΗ δε διαταχθησαν ἅμα τοις ἡγεμοσιν ἕκα-
στοι, οἱ Τρῶες μὲν ἐν ἀσημῷ φωνῇ ἐπορευοντο, ὥσπερ
ορνιθες· καθάπερ ἡ βοή των γερανῶν γίνεται πρὸ τοῦ
οὐρανοῦ, αἵτινες ἐπειδὴ οὖν τὸν χειμῶνα ἐφυγον καὶ τὸν
πολὺν ὕετον, μετὰ κραυγῆς αὐταὶ πετονται ἐπὶ των τοῦ
Ὠκεανοῦ ῥευμάτων, (5) ἀνδράσι τοῖς πηχυαίοις θάνατον
φερυσσά· ορθρῖναι δὲ δὴ αὐταὶ κακὴν φιλονεικίαν προ-
βαλλονται. οἱ δὲ ἐπορευοντο μετὰ σιωπῆς δυνάμεις πνεοντες
οἱ Ἕλληνες ἐν τῇ ψυχῇ προθυμούμενοι βοηθεῖν ἀλλήλοις.

Adnotatio.

nus Trans pontum fugat, et ter-
ris immittit apricis. Æn. VI.
311.

V. 5. πετονται ἐπ' Ὠκεανοῖο]
Oceani amnes. Georgic. IV. 233.

V. 6. Ἀνδράσι Πυγμαίοισι φο-
νον καὶ κῆρα φερυσσά] Ἔστι δὲ
ἔθνος γεωργικόν, ἀνθρώπων μι-
κρῶν, κατοικούντων εἰς τὰ ἀνωτάτω
μέρη τῆς Αἰγυπτιακῆς γῆς, πλη-
σιον τοῦ Ὠκεανοῦ, ὅπερ πολεμεῖται
γερανοῖς (φάσι) βλαπτουσά· ἀν-
των τὰ σπέρματα, καὶ λιμὸν ποι-
ουσά· τῇ χώρᾳ. Schol. Clark.

Hunc locum tractat Strabo I. p.
60. Ernest.

Ver. 8. Οἱ δ' ἀρ' ἴσαν σιγῇ]

“Sed enim Achæos Homerus

“pugnam indipisci ait, non fidi-

“cularum tibiærumque concen-

“tu, sed mentium animorumque

“conspiratu tacito nitibundos: Οἱ

“δ' ἀρ' ἴσαν σιγῇ μένεα πνείοντες

“Ἀχαιοί, Ἐν θυμῷ μεμαῶτες, &c.”

Gell. lib 1. cap. 11.

V. 9. μεμαῶτες] Vide Primam

hujus Προπαρασκευῆς Partem.

B.

Εὐτ' ὄρεος κορυφῇσι Νότος κατεχευεν ὀμιχλὴν, 10
 Ποιμέσιν οὐτι φίλην, κλεπτῇ δὲ τε νυκτὸς ἀμείνω,
 Τόσσον τίς τ' ἐπιλευσσει, ὅσον τ' ἐπὶ λαὸν ἱήσιν·
 Ὡς ἀρα τῶν ὑπο ποσσὶ κονισσαλὸς ὠρνυτ' ἀέλλης
 Ἐρχομένων· μαλα δ' ὦκα διεπρησσὸν πεδίοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλληλοῖσιν ἰόντες, 15
 Τρῶσιν μὲν προμαχίζειν Ἀλεξάνδρος θεοειδής,
 Παρδαλεὴν ὤμοισιν ἔχων καὶ καμπυλὰ τοῖχα,
 Καὶ ξίφος· αὐτὰρ ὁ δούρει δὺν κεκορυθμένα χαλκῷ
 Πάλλων, Ἀργείων προκαλιζέτο πάντας ἀρίστους,
 Ἀντιβίον μάχεσασθαι ἐν αἰνῇ δηϊότητι. 20

Τὸν δ' ὥς οὖν ἐνοήσεν ἀρηϊφίλος Μενελάος
 Ἐρχομένον προπαροίδεν ὀμίλου, μακρὰ βιβῶντα,
 Ὡς τε λέων ἔχαρῃ μεγάλῳ ἐπὶ σῶματι κυρσας,
 Εὐρών ἢ ἐλαφὸν κέραον, ἢ ἀγρίον αἶγα,
 Πεινάων· μαλα γὰρ τε κατέσθιει, εἴπερ ἂν αὐτὸν 25

Adnotatio.

V. 11. κλεπτῇ δὲ τε νυκτὸς ἀμείνω] *nequitiae sibi conscium: cujus Oviūm* scilicet *prædatoribus* nebula, quam ipsa nox commodior.

V. 16. θεοειδής] *Specie ac pulchritudine corporis, non virtutibus, insignis.*

V. 18. δούρει δὺν κεκορυθμένα χαλκῷ] *Duo forte gerebat — præfixa hastilia ferro. Æn. XII. 488.*

V. 19. προκαλιζέτο πάντας ἀρίστους] *Pulcherrime describit poeta virum non prorsus ignavum, nec tamen fortem satis;*

Ver. 22. μακρὰ βιβῶντα] *Pessimè hæc verba vertit Barnesius, longe gradientem. Quæ verba*

(10) Καθάπερ δὴ ἐν τῇ κορυφῇ τοῦ ὄρους ὁ Νότος τὴν
ομιχλὴν κατέχυσε, τοῖς ποιμέσι οὐδαμῶς προσφίλη, τῷ
κλεπτῇ δὲ τῆς νυκτὸς κρείσσονα, καὶ τοσούτον τὴν εφορὰ,
ἐφ' ὅσον λίθον ἀφίησι· οὕτω δὴ ὑπὸ τῶν ποδῶν τούτων
κονιορτός διηγείρετο ἀελλωδῆς πορευομένων· λίαν δὲ τα-
χεὺς διὰ τοῦ πεδίου διήρχοντο. (15) Οὗτοι δὲ ἤνικα ἐγγυς
δὴ ἐγενοντο ἀλλήλοις ἐπιόντες, τοῖς Τρῶσι μὲν προμα-
χος ἦν Ἀλεξάνδρος ὁ τοῖς θεοῖς ὅμοιος, παρδαλοῦ δερ-
μα ἐν τοῖς ὤμοισιν αὐτοῦ κατέχων καὶ τὰ ἐπικαμπῇ
τοῖχα, καὶ σπᾶσθην δὲ· οὗτος δὲ δύο δόρατα ἐστομωμένα
σιδηρῶ σείων, τῶν Ἑλλήνων προεκαλεῖτο πάντας τοὺς
ἀριστοὺς (20) ἐξ ἐναντίας πολεμεῖν ἐν τῇ φοβερᾷ μάχῃ.
Τούτου δὲ ἤνικα ἐγνώ ὁ φιλοπολεμὸς Μενελάος, πορευο-
μενον ἐμπροσθεν τοῦ πληθους, μεγαλῶς προφαινόμενα,
καθάπερ λέων ἐχάρη μεγαλοῦ σώματος ἐπιτυχῶν,
εὐρηκῶς ἢ ἐλαφὸν κερασφόρον, ἢ καὶ αἶγα ἀγρίον,
(25) πεινῶν· (λίαν γὰρ κατατρωγεί, κἄνπερ αὐτὸν

Adnotatio.

apud Virgilium, <i>Æn.</i> X. 572. <i>improba teter Ora cruor.</i> <i>Æn.</i> <i>Atque illi longe gradientem et dira</i> X. 723. <i>fremmentem, non magnis incedentem</i> <i>passibus, sed e longinquo venien-</i> <i>tem significant.</i> V. 23. Ὡστε λέων ἐχάρη, &c.] <i>Impastus stabula alta leo ceu sæpe</i> <i>peragrans, (Suadet enim vesana</i> <i>fames,) si forte fugacem Con-</i> <i>spexit capream, aut surgentem in</i> <i>cornua cervum, Gaudet hians im-</i> <i>mane, comasque arrexit, et hæret</i> <i>Visceribus super accumbens; lavit</i>	V. 23, 24, 25. Κυρσας, Εὐ- ρων — Πεινῶν] Non sine arti- ficio ἀσυνδέτως ponuntur tria hæc participia, (præterquam quod pe- dibus dactylicis versus iste, ὥστε λέων ἐχάρη μεγαλῶ ἐπὶ σώματι κυρσας, totus incedit;) συνεπιτρε- χόντος οἷον τοῦ ποιητοῦ τῇ ἀπου- δίᾳ τοῦ λεοντος· ut ex <i>Eustathio</i>, p. 299. l. 4. recte annotavit <i>Bar-</i> <i>nesius.</i>
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Σευωνται ταχέες τε κύνες, θαλεροί τ' αἰζήοι·
 ὥς εἰσαρῆ Μενελάος Ἀλεξάνδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσασθαι ἀλείπτην·
 αὐτίκα δ' ἐξ ὀχέων σὺν τευχέσιν αὐτοχάμαζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλεξάνδρος θεοειδής 30

ἐν προμαχοῖσι φανέντα, κατεπλήγη φίλον ἥτορ·
 ἄψ δ' ἑταρῶν εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

ὣς δ' ὅτε τις τε δράκοντα ἰδὼν παλινὸρσος ἀπέστη
 οὐρέος ἐν βήσσης, ὑπὸ τε τρομός ἐλλαβε γυῖα,
 ἄψ τ' ἀνεχώρησεν, ὠχρός τε μὲν εἶλε παρείας. 35

ὥς αὖτις καθ' ὁμίλον ἐδυ Τρώων ἀγέρωχων
 Δείσας Ἀτρεὺς υἱὸν Ἀλεξάνδρος θεοειδής.

Τὸν δ' Ἑκτώρ νεικέσσειν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 Δυσπαρι, εἶδος ἀρίσταν, γυναιμάνες, ἠπεροπτεύτα,
 αἰθ' ὀφελές τ' ἀγόνος τ' ἐμεναί, ἀγάμος τ' ἀπολεσθαι. 40
 καὶ κε το βουλοίμην, καὶ κεν πολὺ κερδίον ἦεν,
 ἢ οὕτω λωβὴν τ' ἐμεναί καὶ ἐποψίον ἄλλων.

Ἡπῶν καγχαλωσὶ κάρηκομῶντες Ἀχαιοί,

Adnotatio.

V. 27. Θεοειδέα] Pronunciabatur, θεοειδῆ. Quomodo et scribi deinceps cœptum est.

V. 29. αὐτίκα δ' ἐξ ὀχέων σὺν τευχέσιν αὐτοχάμαζε] Sistit equos bijuges et curru desilit. Æn. XII. 355. Et e curru saltum dedit ocyus arvis. Ibid. 681. Simplicius dictum est χάμαζε, quam arvis, et illud, σὺν τευχέσιν, vim habet insuper singularem.

V. 31. κατεπλήγη] Singulare fere huic verbo est, quod in lingua Ionica Aoristi secundi penultimam producat. Hinc et in lingua Dorica apud Theocritum, Idyl. 22. 105. — αὐτὰρ ὁ πλάγεις. In lingua Attica autem dicitur πλάγεις. Ερωτὶ θυμὸν ἐκπλαγείσ' Ἰάσονος, Eurip. Med. ver. 8.

V. 33. ὥς δ' ὅτε τις τε δράκοντα]

διωκουσιν οἱ ταχείες κύνες καὶ εὐθαλείς νεανιαί.) Οὕτως
καὶ ὁ Μενελαὸς ἐχάρη τὸν τοῖς θεοῖς ὅμοιον Ἀλεξάνδρον
τοῖς ὀφθαλμοῖς θεασάμενος· εἶπε γὰρ τιμωρησάσθαι τὸν
ἁμαρτωλόν. Εὐθεὺς δὲ ἐκ τῶν ἄρματων συν ὄπλοις
ἐπηδήσε χαμαί. (30) Τοῦτον δὲ ἤνικα εἶδε ὁ Ἀλεξάνδρος
ὁ θεοειδὴς ἐν τοῖς πρωταγωνισταῖς φανέντα, κατεπλάγη
τὴν προσφιλεστάτην ψυχὴν. Εἰς τοῦπισω δὲ εἰς τὸ πλῆ-
θος τῶν ἑταίρων ἐχώρησε τὸν θάνατον ἐκφεύγων. Καθα-
περ δὲ ὅτε τις τὸν δράκοντα θεασάμενος ὀπισθορμητὸς
ὑπεχώρησεν ἐν τοῖς βασιμοῖς τοποῖς τοῦ ὄρους, ὁ τρομὸς
δὲ ὑπέλαβε τὰ μέλη αὐτοῦ, (35) εἰς τοῦπισω δ' αὖ
χώρησεν, ὡχρίασις τε αὐτὸν ἐν ταῖς παρείαις ἐλαβε· οὕτως
παλιν κατὰ τὸν ὄχλον τῶν ὑπερηφάνων Τρώων ὑπείσηλθεν,
φοβηθεὶς τὸν υἱὸν τοῦ Ἀτρεὼς θεοειδὴς Ἀλεξάνδρος. Τοῦτον
δὲ ὁ Ἐκτωρ ὠνειδίσεν ἰδὼν ἐνυβριστικοῖς λόγοις, ὦ κακὲ
Πάρι, τὴν μορφήν καλλίστην, ἐπὶ γυναῖξί μαινομένε,
ἀπατήλε, ψεύστα, (40) εἶθε ὠφείλες ἀγεννητὸς εἶναι,
καὶ προ γάμου ἀπολεσθαι. Καὶ τοῦτο ἠθέλον, καὶ
κατὰ πολὺ ἐπικερδὲς ἦν, ἢ οὕτω εἰς ὕβρεις καὶ βλάβας

Adnotatio.

Pulcherrime Virgilius: Improvi-
sum aspris veluti qui sentibus an-
guem Pressit humi nitens, trepidus-
que repente refugit Attollentem
iras, et cærule colla tumentem.
Haud secus Androgeus visu tremef-
factus abibat. Æn. II. 379.

V. 39. Δυσπαρί] Euripides si-
militer δυσελέναν dixit Helenam,
Orest. v. 1391. Porro, hinc is-

tud Ovidii, in epistola Laodamiæ
ad Protesilaum, v. 43. Dux Pari,
Priamide, damno formose tuo-
rum: pulcherrime emendavit
Nic. Heinsius: Dyspari Priamide,
damno formose tuorum.

V. 41. Καὶ κε τὸ βούλοιμην]
Sane ego, istic si essem, malletm id
et ipse, &c.

V. 42. Ἐποψίος dicitur ut Lati-

Φαντες ἀριστηα πρῶτον ἐμμεναι, οὐνεκα καλὸν
 Εἶδος ἐπ'· ἀλλ' οὐκ ἐστὶ βίη φρεσιν, οὐδὲ τις ἀλκή. 45
 Ἡ τοιοσδε ἐὼν ἐν ποντοποροισι νέεσσι.
 Πόντον ἐπιπλωσας, ἑταροὺς ἐριήρας ἀγείρας,
 Μιχθεῖς ἀλλοδαποῖσι, γυναῖκ' εὐεῖδ' ἀνήγες,
 Ἐξ Ἀπῆς γαίης, νυὸν ἀνδρῶν αἰχμητῶν;
 Πατρὶ τε σὺ μέγα πῆμα, πολλῇ τε, παντὶ τε δήμῳ, 50
 Δυσμενεσὶν μὲν χάρμα, κατήφειν δὲ σοὶ αὐτῷ;
 Οὐκ ἀν' δὴ μείνειας ἀρηϊφίλον Μενελάον;
 Γνοίης χ', οἴου φῶτος ἔχεις θαλερὴν παρακοίτιν.
 Οὐκ ἀν' τοι χραίσμη κιθάρης, τὰ τε δῶρ' Ἀφροδίτης,
 Ἡ τε κομῆ, τὸ τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55
 Ἀλλὰ μάλα Τρῶες δειδήμονες· ἡ τε κεν ἤδη
 Λαῖνον ἔσσο χιτῶνα, κακῶν ἔνεχ', ὅσσα ἐοργας.
 Τὸν δ' αὐτὲ προσεεῖπεν Ἀλεξάνδρος θεοειδής·
 Ἐκτορ, ἔπει με κατ' αἴσαν ἐνείκεσας, οὐδ' ὑπὲρ αἴσαν·

Adnotatio.

num conspiciendus in malam partem.

V. 46. &c. ἐὼν — ἐπιπλωσας, — ἀγείρας, — μιχθεῖς] Ὅρα τὸ ἀσυνδέτον σχῆμα, θυμῷ καὶ ἀγωνίᾳ πρέπον, καὶ πανυ σφοδρὸν. — τεσσαρας γὰρ ἀσυνδέτους εἶη [*legendum fortasse, εἶη*] μετοχᾶς, γοργῶς τὸν λόγον μεταχειρισάμενος. *Eustath.*

V. 47. ἑταροὺς ἐριήρας] Ἀγαν εὐαρμοστούς, ἢ ἐπεραστούς φίλους, τουτέστιν, αὐτῷ ὁμοίους φίλους, καὶ ἀρπαγᾶς. *Schol.*

V. 52. Οὐκ ἀν' δὴ μείνειας] Καὶ συχνὰ τὰ πολλὰ δὲ καὶ κατὰ κομῆ μεταβαίνει ἀπὸ νοήματος ἀλλοῦ εἰς ἄλλο, διὰ τὴν ὀργὴν, καὶ ὅτι οὐδὲ ἔχει καιρὸν ἀποταδὴν λαλεῖν. — σφοδρὸν κατὰ τὴν ἐννοίαν, καὶ τὰ κομματικὰ σχήματα, καὶ τὸν τῆς ἐρωτήσεως ἐλεγχον. *Eustath.*

V. 54. Οὐκ ἀν' τοι χραίσμη κιθάρης, — Ἡ τε κομῆ, — ὅτ' ἐν κονίησι μιγείης] *Nequicquam Veneris praesidio ferox, Pectus caesariem, grataque faeminis Imbelli ci-*

εἶναι σε, καὶ τῶν λοιπῶν ἐμπροσθεν πάντων. Οὕτως
 δὲ γελασούσι οἱ τῶν τριχῶν ἐπιμελούμενοι Ἕλληνες,
 ὑπολαβόντες τὸν προμαχὸν εἶναι σε, διότι καλὸν
 (45) εἶδος καὶ μορφή ἐπέστι· ἀλλ' οὐκ ἐστὶ δυνά-
 μεις ταῖς διανοίαις, οὐδὲ τις ἰσχύς. Εἰ τοιοῦτος ὑπάρ-
 χων, ἐν ταῖς θαλασσοπλοαῖς ναυσὶ τὴν θαλάσσαν ἐπι-
 πλευσας, ἑταίρους ευαρμοστούς συναγαγὼν, συμμιγείς
 αλλοφυλοῖς, γυναῖκα ευμορφὸν ἡγάγες ἐξ αλλοδαπῆς καὶ
 πολὺ ἀπεχούσης γῆς, νυμφὴν ἀνδρῶν πολεμικῶν;
 (50) τῷ πατρὶ τῷ σὺ μεγάλῃν βλάβην, καὶ τῇ
 πόλει, καὶ παντὶ τῷ δήμῳ, τοῖς ἐχθροῖς μὲν χαρὰν,
 αἰσχυρὴν δὲ σοὶ αὐτῷ, καὶ στυγνοτητα. Οὐκ ἀν δὲ
 ὑπομεινείας τὸν φιλοπολέμον Μενελάον; Μάθοις ἀν
 ὅποιου ἀνδρὸς ἔχεις τὴν ἀκμαίαν γυναῖκα. Οὐκ ἀν σοὶ
 βοηθήσῃ ἡ κιθάρις καὶ τὰ δῶρα τῆς Ἀφροδίτης, (55) αἰ-
 τε τριχες, καὶ ἡ μορφή, ὅτε ἐν τῷ κονιορτῷ μιγείης. ἀλλὰ
 λῖαν οἱ Τρῶες δειλοὶ· εἰ γὰρ μὴ ὑπῆρχον δειλοὶ οὐτὲς, οὐ-
 τῶς ἀν παλαιὸν λιθίνον ἐνεδύσω ἱμάτιον, τῶν κακῶν ἐνε-
 κα ὧν ἐδράσας. Πρὸς τοῦτον δὲ εἶπεν Ἀλεξάνδρος ὁ Θεοει-
 δής, ὦ Ἐκτωρ, ἐπεὶ δὴ με κατὰ τὸ πρέπον ὠνειδίσας, καὶ

Adnotatio.

<i>thara carmina divides: — adulteros</i> <i>Crines pulvere collines. Horat.</i> <i>Carm. I. 15.</i> <i>Ibid. τα τε δῶρ' Ἀφροδίτης] —</i> <i>Veneris præmia —. Æn. IV. 33.</i> <i>Clark. Illud quoque obiter no-</i> <i>tandum, poëtam contemtim lo-</i> <i>qui de cithara Paridis, cum</i> <i>laude de cithara Achillis Il. i. 187.</i>	<i>Nempe Achilles canebat res he-</i> <i>roum &c. Paris voluptatis instru-</i> <i>mentum et alimentum habebat.</i> <i>Itaque Alexander M. noluit Pa-</i> <i>ridis citharam videre, sed Achillis.</i> <i>V. 57. Λαῖνον ἔσσα χιτῶνα]</i> <i>Lapidatus, lapidibus obrutus fu-</i> <i>isses; vel fortasse, simpliciter,</i> <i>sepultus.</i>
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Αiei τοi κραδιη, πελεκυς ὡς, εστιν ατειρης, 60
 Ὅστ' εἰσιν δια δουρος, ὑπ' ανερος, ὅς ῥα τε τεχνη
 Νηϊον εκταμνησιν, οφελλει δ' ανδρος ερωην.
 Ὡς τοι ενι στηθεσσιν αταρβητος νοος εστι. (64)
 Μη μοι δωρ' ερατα προφερε χρυσεης Αφροδιτης.
 Ουτοι αποβλητ' εστι θεων ερικυδεα δωρα, 65
 Ὅσσα κεν αυτοι δωσιν, ἐκων δ' ουκ αν τις ἐλοιτο.
 Νυν δ' αυτ', ει μ' εθελεις πολεμιζειν ηδε μαχεσθαι,
 Αλλους μεν καθισον Τρωας και παντας Αχαιους,
 Αυταρ εμ' εν μεσσω και αρηϊφιλον Μενελαον (66)
 Συμβαλετ' αμφ' Ἐλενη και κτημασι πασι μαχεσθαι 70
 Ὅπποτερος δε κε νικηση κρεισσων τε γενηται,
 Κτημαθ' ἐλων ευ παντα, γυναικα τε, οικαδ' αγεσθω
 Οἱ δ' αλλοι, φιλοτητα και ὀρκια πιστα ταμοντες,
 Ναιοιτε Τροιην εριβωλακα· τοι δε νεεσθων
 Αργος ες ἵπποβοτον και Αχαιῖδα καλλιγυναικα. 75
 Ὡς εφαθ'· Ἐκτωρ δ' αυτ' εχαρη μεγα, μυθον ακουσας
 Και ῥ' ες μεσσον ιων, Τρων ανεεργε φαλαγγας,
 Μεσσου δουρος ἐλων· τοι δ' ἰδρυνθησαν ἅπαντες.
 Τῷ δ' επετοξαζοντο καρηκομωοντες Αχαιοι,
 Ιοισιν τε τιτυσκομενοι λαεσσι τ' εβαλλον· 80

Adnotatio.

V. 64. χρυσεης Αφροδιτης] λεις] Quod si me solum Teucris in
 Venus aurea. Æn. X. 16. Pro- certamina poscunt, Idque placet.
 nunciabatur autem, χρυσης. Æn. XI. 434.

V. 66. ἐκων δ' ουκ αν τις ἐλοιτο] V. 68. Αλλους μεν καθισον,
 Vox ἐκων hoc in loco, non signi- — Αυταρ εμ' εν μεσσω] Teucrúm
 ficat, volens aut lubens; sed, quod arma quiescant, Et Rutulúm; no-
 Latine dicitur, suo arbitrio. stro dirimatur sanguine bellum.

V. 67. Νυν δ' αυτ' ει μ' εθε- Æn. XII. 78.

ουχ ὑπὲρ το πρῶτον, (60) αἰεὶ δὲ σοὶ ἡ καρδία, καθά-
περ πελέκυσ, ὑπάρχει ακαταπονητος, ὅστις πορεύεται δια
ξύλου, ὑπὸ ἄνδρος ὅστις δὴ τῇ τεχνῇ αὐτοῦ το ναυπηγησι-
μον ξύλον εκκοπτει, αυξανει δὲ τὴν τοῦ ἀνδρος ὄρμην.
Οὕτως σοὶ ἐν τῷ στηθεὶ ἀφοβος ὁ νους ὑπάρχει. Μηδα-
μως μοι δῶρα τὰ ἐπεραστα ονειδίζει τῆς χρυσοφορου
Ἀφροδίτης. (65) Οὐδαμῶς δὴ ἀποβολῆς ἀξία ὑπάρχει
τὰ τῶν Θεῶν μεγαλοδοξα δῶρα, ὅποσα ἀν αὐτοὶ παρα-
σχῶσι, θελήσας δὲ οὐκ ἀν τις λαβοί. Ἀρτίως δ' εἰαν
βουλή ἐμε τῷ Μενελαῷ πολεμῆιν καὶ μαχεσθαι, τοὺς
μὲν λοιποὺς Τρῶας καὶ πάντας τοὺς Ἕλληνας ποιήσων
καθεσθῆναι· ἐμε δ' ἐν τῷ μεσῷ καὶ τὸν φιλοπολεμον Με-
νελαον (70) συνελσατε περὶ τῆς Ἑλένης καὶ τῶν κτημάτων
πάντων πολεμῆσαι. Ὅποῖος οὗτος δ' ὁ νίκησῃ, καὶ κρείτ-
των φανείῃ, τὰ κτήματα λαβὼν καλῶς πάντα, καὶ τὴν
γυναῖκα, εἰς τὴν οἰκίαν κομίζετω· οἱ δὲ λοιποὶ, φίλιαν
καὶ ὀρκομοσία πιστά ποιήσαντες, κατοικεῖτε τὴν Τροίαν
τὴν εὐγείον· οὗτοι δὲ οἱ Ἕλληνες πορεύεσθῶσαν (75) εἰς τὸ
Ἄργος τὸ ἰπποτροφον, καὶ εἰς Ἑλλάδα τὴν καλὰς γυναι-
κας ἐχούσαν. Οὕτως εἶπεν. ὁ δὲ Ἐκτώρ ἐχαρῇ παλιν
μεγαλῶς τὸν λόγον ἀκούσας. Καὶ δὴ εἰς τὸ μέσον πο-
ρεύθεις, τῶν Τρῶων διεχωρίζε τὰς τάξεις, τοῦ μέσου τοῦ
δορατος λαβομένος· οὗτοι δὲ ἐκαθίσαν ἅπαντες. Ἐπι-
τοῦτῳ τε τὰ τοῖζα εἴεινον οἱ τῶν τριχῶν ἐπιμελουμένοι Ἕλ-
ληνες, (80) τοῖς τε βελεσι καταστοχαζόμενοι καὶ τοῖς

Adnotatio.

V. 72. ἐν πάντα] Eleganter nino. Ern.
hoc exprimit Latinum omnia om- V. 81. μακρον αὔσεν — Ισ-

Αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμεμνῶν·
 Ἰσχεσθ', Ἀργεῖοι, μὴ βαλλετε, κούροι Ἀχαιῶν·
 Στευταὶ γὰρ τι ἐπὸς ἐρεεῖν κορυθαίολος Ἑκτώρ.
 Ὡς εἶφαθ'· οἱ δ' ἐσχόντο μάχης, ἀνέω τ' ἐγενοντο
 Ἔσσυμένως· Ἑκτώρ δέ μετ' ἀμφοτέροισιν εἶπε· 85
 Κεκλυτε μευ, Τρῶες, καὶ εὐκνήμιδες Ἀχαιοί,
 Μυθὸν Ἀλεξάνδροιο, τοῦ εἵνεκα νεικὸς ὀρώρεν.
 Ἄλλους μὲν κελεται Τρῶας καὶ πάντας Ἀχαιοὺς
 Τευχέα καλ' ἀποδεδῆαι ἐπὶ χθονὶ πούλυβοτείρῃ·
 Αὐτὸν δ' ἐν μέσσω καὶ ἀρηϊφίλον Μενελάον, 90
 Οἶους ἀμφ' Ἑλένη καὶ κτήμασι πασι μαχεσθαι·
 Ὅπως ὅτερος δέ κε νικήσῃ, κρείσσων τε γένηται,
 Κτήμαθ' ἔλων εὖ πάντα, γυναῖκα τε, οἰκάδ' ἀγέσθω.
 Οἱ δ' ἄλλοι φιλοτῆτα καὶ ὀρκία πιστὰ ταμῶμεν.
 Ὡς εἶφαθ'· οἱ δ' ἀρὰ πάντες ἀκὴν ἐγενοντο σιωπῇ. 95
 Τοῖσι δέ καὶ μετεεῖπε βοὴν ἀγαθὸς Μενελάος·
 Κεκλυτε νῦν καὶ ἐμεῖο· μαλίστα γὰρ αἰγὸς ἱκάνει
 Θυμὸν ἐμὸν, φρονεῶ δέ διακρινθῆμεναι ἤδη
 Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πεπώσθαι
 Εἵνεκ' ἐμῆς ἐρίδος, καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς· 100

Adnotatio.

χεσθ', Ἀργεῖοι, μὴ βαλλετε] Sig- Dixerat Æneas: olli obstupuerē
 nificatque manu, et magno simul silentes, Conversique oculos inter
 incipit ore: Parcite jam, Rutuli: se atque ora tenebant. Æn. XI.
 et vos, tela inhibete, Latini. Æn. 120.

XII. 692.

V. 96. μετεεῖπε βοὴν ἀγαθὸς

V. 83. Vocis ἐπὸς ultima pro-
 ducitur vi cæsurae.

Μενελάος] Aptissima hæc ora-
 tio personæ Menelai, qui ἐπιτρο-

V. 95. Ὡς εἶφαθ'· οἱ δ' ἀρὰ]

χαδὴν ἀγορεύει, Πᾶρα μὲν, ἀλ-

λιθοῖς ἐβαλλον. Οὗτος δὲ μέγα ἐβοήσεν ὁ βασιλεὺς τῶν ἀνδρῶν Ἀγαμεμνῶν· κατακρατήθητε, ὦ Ἕλληνες, οἱ νεώτεροι τῶν Ἑλλήνων μὴ βάλλετε· διαβεβαιούται γὰρ καὶ ὑπισχνεῖται τινὰ λόγον ὃ τὴν κορυθα κινῶν Ἑκτώρ. Οὕτως εἶπε. οὗτοι δὲ ἐπαυσαντο τῆς μάχης καὶ ἤσυχoi ἐγενοντο (85) πανυ σπουδαίως. ὁ Ἑκτώρ δὲ ἐν ἀμφοτέροις εἶπε, ἀκούσατε μου ὦ Τρῶες καὶ εὐοπλοι Ἕλληνες τὸν λόγον τοῦ Ἀλεξάνδρου, οὗτινος ἕνεκα ἡ φιλονεικία διηγερθῇ. Τους μὲν λοιπούς Τρῶας καὶ πάντας τοὺς Ἕλληνας παρακελεύεται τὰ ὅπλα τὰ καλά ἀποθεσθαι ἐπὶ τῇ πολυτροφῇ γῇ· (90) αὐτὸν δὲ τὸν Ἀλεξάνδρον ἐν τῷ μεσῷ καὶ τὸν φιλοπολεμὸν Μενελάον, μόνους περὶ τῆς Ἑλένης καὶ τῶν κτημάτων αὐτῆς πάντων μάχεσθαι. ὅστις δ' ἂν νικήσῃ, καὶ ἐπικρατεστέρος γενῆται, τὰ κτήματα λαβὼν καλῶς πάντα, καὶ τὴν γυναῖκα, εἰς οἶκον ἀπαγαγετω. Οἱ λοιποὶ δὲ, φιλίαν καὶ ὅρκους πιστοὺς ποιήσωμεν. (95) Οὕτως εἶπεν. οὗτοι δὲ δὴ πάντες Ἀχαιοὶ ἦσαν ἐν ἀκρῷ τῇ σιώπῃ. Ἐν τούτοις δὲ προσεῖπεν ὁ κατὰ τὴν μάχην γενναῖος Μενελάος, ἀκούσατε νῦν καὶ ἐμοῦ· λίαν γὰρ καταλαμβάνει λυπὴ ψυχὴν τὴν ἐμὴν, φρονῶ δὲ ἀρτίως ἡμᾶς διαχωρισθῆναι τοὺς Ἕλληνας καὶ τοὺς Τρῶας, ἐπειδὴ πολλὰ κακὰ πεπονθατε (100) ἕνεκα τῆς ἐμῆς φιλονεικίας, καὶ τοῦ Ἀλεξάνδρου ἕνεκα τῆς ἀρχῆς.

Adnotatio.

λα μάλα λιγέως· ἐπεὶ οὐ πολυ- χης] Præfinito id hic significat
 μυθος Οὐδ' ἀφαρτοεπης, — v. vox ἀρχη, quod Latine dicitur
 214. Captum, Inceptum, vel Suscep-
 V. 100. Ἀλεξάνδρου ἕνεκ' ἀρ- tum.

Ἡμεῶν δ' ὅπποτέρῳ Θάνατος καὶ μοῖρα τετυκται,
 Τεθναίη· ἄλλοι δὲ διακρινθεῖτε ταχίστα.
 Οἴσετε δ' ἄρν', ἕτερον λευκόν, ἕτηρην δὲ μελαιναν,
 Γῇ τε, καὶ Ἡλίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 Ἀξέετε δὲ Πρίαμοιο βίην, ὅφρ' ὀρκία ταμνῇ 105
 Αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἀπίστοι·
 Μὴ τις ὑπερβασίῃ Διὸς ὀρκία δηλησηται.
 Αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρενὲς ἠερέθονται·
 Οἷς δ' ὁ γέρον μετεήσιν, ἅμα προσσω καὶ ὀπίσσω
 Λευσσει, ὅπως ὅχ' ἀρίστα μετ' ἀμφοτέροισι γενηται. 110
 Ὡς ἐφάθ'· οἱ δ' ἐχαρήσαν Αἰχαιοὶ τε Τρῶες τε,
 Ἐλπομένοι παύσεσθαι οἷζυρου πολέμοιο.
 Καὶ ῥ' ἰώπους μὲν ἐρύξαν ἐπὶ στιχάς, ἐκ δ' ἐβαν αὐτοὶ,
 Τευχέα τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 Πλησίον ἀλλήλων· ὀλίγη δ' ἦν ἀμφὶς ἀρούρα. 115
 Ἐκτὼρ δὲ πρὸτι ἀστυ δὺν κήρυκας ἐπέμπε
 Καρπαλιμῶς, ἀρνας τε φερεῖν, Πρίαμον τε καλεῖσθαι.
 Αὐτὰρ ὁ Τάλθυβιον προΐει κρείων Ἀγαμέμνων,
 Νηας ἐπὶ γλαφυράς ἱεναι, ἠδ' ἄρν' ἐκέλευεν
 Οἴσεσθαι· ὁ δ' ἄρ' οὐκ ἀπιδῆσ' Ἀγαμέμνονι δῖῳ. 120
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἀγγελὸς ἦλθεν,
 Εἰδομένη γαλῶ, Ἀντηνοριδαὸ δαμαρτί,
 Τὴν Ἀντηνοριδῆς εἶχε κρείων Ἑλικάων,

Adnotatio.

V. 103. ἕτερον λευκόν, ἕτηρην
 δὲ μελαιναν] *Nigram Hyemi pe-*
cudem, Zephyris felicibus albam.
Æn. III. 120.

V. 112. Ἐλπομένοι παύσεσθαι]
Qui sibi jam requiem pugnae, re-
busque salutem Sperabant. Æn.
XII. 241.

Ἦμων δ' ὥτινι οὖν ὁ θάνατος καὶ ἡ μοῖρα κατεσκευασται, ἀποθανοί· οἱ λοιποὶ δὲ διαχωρισθῆτε ταχυτάτα. Κομισατέ αἰνᾶς δύο, τὸν μὲν ἕνα λευκόν, τὸν δὲ ἕτερον μελανα, τῇ Γῇ τε καὶ τῷ Ἡλίῳ· ἡμεῖς δὲ κομισομένῳ ἄλλον τῷ Δίῳ. (105) Ἀγέτε δὲ τὸν Πριάμον, ὅπως τοὺς ὅρκους ποιήσῃ αὐτός, ἐπειδὴ περ οἱ υἱοὶ αὐτοῦ ὑπερηφάνοι καὶ ἀπίστοι, μήποτε τις παραβᾷ τοῦ Διὸς τοὺς ὅρκους βλαψῇ. Αἰ γὰρ τῶν νεωτέρων ἀνδρῶν αἱ διανοίαι ἐπαρμέναι εἰσι. Οἷστίσι δὲ ὁ γέρον συνων, ὅμου τὰ παρόντα καὶ μέλλοντα (110) βλέπῃ, ὅπως ἐξοχῶς ἀρίστα ἐν ἀμφοτέροις γενῆται. Οὕτως εἶπεν. οὗτοι δὲ ἐχαρήσαν οἱ τε Ἕλληνες καὶ οἱ Τρῶες, ἐλπίζοντες καταπαυθῆναι τοῦ ἐπιπόνου πολέμου. καὶ δὴ τοὺς ἵππους μὲν κατέσχον ἐπὶ τὰς τάξεις, καὶ ἐξεκᾶτ-εβησαν αὐτοὶ. Καὶ τὰ ὅπλα αὐτῶν ἐξεδύοντο, καὶ ταῦτα ἐν τῇ γῇ κατέθεντο (115) ἐγγὺς ἀλλήλων· ὀλίγη δ' ἦν ἡ μεταξὺ αὐτῶν γῆ. Ὁ Ἔκτωρ δὲ εἰς τὴν πόλιν δύο κηρυκὰς ἐπεμψέ ταχέως, αἰνᾶς τε κομισαί, καὶ τὸν Πριάμον καλεῖσθαι. Οὗτος δὲ τὸν Τάλθυβιον προεπεμψέ ὁ βασιλεὺς Ἀγαμέμνων ἐπὶ τὰς ναῦς τὰς βαθείας πορεύθῃναι, καὶ αἰνᾶς ἐκέλευσε (120) κομισαί· οὗτος δὲ δὴ οὐ παρηκουσεν Ἀγαμέμνονι τῷ ἐνδοξῷ. Ἡ Ἴρις δὲ Ἑλενῇ τῇ λευκοβραχιονὶ ἀγγέλως παρεγενετο, ὁμοιωθεῖσα τῇ ἀνδραδελφῷ, τοῦ Ἀντήνορος υἱοῦ τῇ γαμετῇ, ἥντινα ὁ υἱὸς

Adnotatio.

V. 113. ἐκ δ' ἐβαν αὐτοὶ] Εἰ ἐβαν. Simili analogia atque ex curribus descenderunt et in medium ἐτραφησαν, τραφέν. exhibant. Fit autem ex ἐβάσαν, V. 115. ὀλίγη δ' ἦν ἀμφὶς ἀρου-

Λαοδικην, Πριαμοιο θυγατρων ειδος αριστην.
 Την δ' εὖρ' εν μεγαρω· ἡ δε μεγαν ἴστον ὕφαινε, 125
 Διπλακα, μαρμαρεην· πολεας δ' ενεπασσεν αεθλους
 Τρωων θ' ἱπποδαμων, και Αχαιων χαλκοχιτωνων,
 Οὓς ἔθεν εἶνεκ' εἴασχον ὑπ' Αρης παλαμαων.
 Αγχου δ' ἴσταμενη προσεφη ποδας ωκεα Ἰρις·
 Δευρ' ἰθι, νυμφα φιλη, ἵνα θεσκελα εργα ἰδῃαι 130
 Τρωων θ' ἱπποδαμων, και Αχαιων χαλκοχιτωνων·
 Οἱ πριν επ' αλληλοισι φερων πολυδακρυν Αρηα
 Εν πεδίῳ, ολοοιο λιλαιομενοι πολεμοιο·
 Οἱ δη νυν ἑαταί σιγῇ, πολεμος δε πεπαιται,
 Ασπισι κεκλιμενοι, παρα δ' εγχεα μακρα πεπηγεν· 135
 Αυταρ Αλεξανδρος και αρηϊφιλος Μενελαος
 Μακρης εγχειησι μαχησονται περι σειο·
 Τῷ δε κε νικησαντι φιλη κεκληση κοιτις.
 Ὡς ειπουσα θεα, γλυκυν ἱμερον εμβαλε θυμῳ·
 Ανδρος τε προτεροιο, και αστεος, ηδε τοκων. 140
 Αυτικα δ' αργεννησι καλυψαμενη οθονησιν,
 Ὠρματ' εκ θαλαμοιο, τερην κατα δακρυ χεουσα·
 Ουκ οιη, ἅμα τηγε και αμφιπολοι δὺ ἔποντο,
 Αιθρη Πιτθης θυγατρης, Κλυμενη τε βοωπις.

Adnotatio.

ρα] *Discessere omnes medii, spatiumque dedere.* Æn. XII. 696. *terra defixæ hastæ.* Æn. VI. 652. *Stant longis adnixa hastis,*
 V. 132. πολυδακρυν αρηα] *et scuta tenentes.* Æn. IX. 229.
Lachrymabile bellum. Æn. VII. 604. *Defigunt tellure hastas, et scuta*
 V. 135. Ασπισι κεκλιμενοι, παρα δ' εγχεα μακρα πεπηγεν] *reclinant.* Æn. XII. 130. *Aristophanes, ad hunc locum alludens,* Και τον θυμον καταθου,

Αντηνορος γυναίκα εἶχεν ὁ βασιλεὺς Ἑλικάων τὴν Λαοδι-
κην, τὴν κατὰ εἶδος βελτιστὴν τῶν Πριάμου θυγατρῶν.
(125) Ταύτην δὲ εἰσέφευγε ἐν τῷ οἴκῳ· αὕτη δὲ μέγαν
ἵστον ἱστουργεῖ, διμίτον, πορφύραν· πολλοὺς δὲ ἐνεποι-
κίλλεν ἀθλοὺς Τρώων τῶν ἵππικων, καὶ Ἑλλήνων τῶν
σιδήροθωρακῶν, οὕςπερ αὐτῆς ἐνεκα ἐπασχον ὑπὸ τῶν
χειρῶν τοῦ πολέμου. Ἐγγυς δὲ στασα εἶπεν ἡ ταχυ-
πους Ἥρις· (130) Δεῦρο βαδίζε, ὦ προσφιλεστάτῃ νύμφῃ,
ὅπως θεῖα καὶ θαυμαστά ἐργα θεάσῃ Τρώων τε τῶν
ἵππικων καὶ Ἑλλήνων τῶν σιδήροθωρακῶν. Οἱ τινες ἐν
ἀλλήλοις προτέρων ἐφερον τὸν πολλῶν δακρυῶν αἰτίον σι-
δήρον ἐν τῷ πτεδίῳ, τοῦ ολεθρίου ἐπιθυμούντες πολέμου·
οὗτοι δὲ νῦν καθέζονται ἐν σιωπῇ, ὁ δὲ πόλεμος πεπρωταί,
(135) ἐν ταῖς ἀσπίσι αὐτῶν ἐπικείμενοι, πλησίον δὲ αὐ-
τῶν καὶ τὰ δόρατα μακρὰ πεπρωγμένα εἰσι· ὁ δὲ Ἀλέξ-
ανδρὸς καὶ ὁ φιλοπόλεμος Μενελάος τοῖς μακροῖς δόρασι
πολεμήσουσι περὶ σοῦ· ἐξ αὐτῶν δὲ τῷ νικησάντι προσ-
φίλης κληθήσῃ γυνή, γαμετή. Οὕτως εἰπούσα ἡ θεά,
γλυκεῖαν ἐπιθυμίαν ἐνεβάλε τῇ ψυχῇ (140) Καὶ ἀνδρὸς
τε τοῦ προτέρου, καὶ τῆς πόλεως, καὶ τῶν γονέων. Εὐ-
θεῶς δὲ λαμπραῖς καλυφθεῖσα ὀθοναῖς, ὥρμηθη ἐκ τοῦ
κοιτῶνος αὐτῆς, ἀπάλον δακρυ χέουσα· οὐ μόνῃ, ἀλλὰ δὲ
αὕτῃ καὶ θεραπαίνιδες δύο ἠκολούθουν, ἡ Αἰθήρη, ἡ τοῦ
Πιτθεῶς θυγατὴρ, καὶ Κλυμένη ἡ βοοφθαλμός. (145)

Adnotatio.

κνῦσας Παρα τὴν ὀργὴν, ὥσπερ
ὀπλιτῆς. *Av.* 401.

migenius vocis mediæ usus: κα-
λυψαμένη, cum seipsum cooperuis-
set. *Clark.* Vide plura de usu

V. 141. Notandus hic pri-

Αἰψά δ' ἐπειθ' ἱκάνον, ὅθι Σκαίαι πυλαὶ ἦσαν. 145
 Οἱ δ' ἀμφὶ Πριάμον καὶ Πανθοόν, ἠδὲ Θυμοίτην,
 Λάμπον τε, Κλυτίον θ', Ἰκετάονα τ', ὄζον Ἀρηός,
 Ουκαλέγων τε καὶ Ἀντηνώρ, πεπνυμένω ἀμφώ,
 Εἶατο δῆμογεροντες ἐπὶ Σκαίῃσι πυλῆσι,
 Γηραῖ δὴ πολεμοῖο πεπαυμένοι· ἀλλ' ἀγορηταὶ 150
 Ἑσθλοὶ, τεττιγέσσιν εἰκοτὲς, οἵτε καθ' ὕλην
 Δενδρεῷ ἐφεζόμενοι σῶα λειριοέσσαν ἱεῖσι·
 Τοιοὶ ἀρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 Οἱ δ' ὥς οὖν εἶδον Ἑλένην ἐπὶ πύργον ἰούσαν,
 Ἦκα πρὸς ἀλλήλους ἐπέα πτεροεντ' ἀγορεύον· 155
 Οὐ νεμεσίς, Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς
 Τοιγδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἀλγέα πασχεῖν·
 Αἰνῶς ἀθανάτησι θεῆς εἰς ὥσα εἴκεν.

Adnotatio.

vocis mediæ in Prima Parte.

V. 144. Αἰδρη Πιτθός θυγατήρ] Οἱ δὲ καὶ τοῦτο τὸ ἐπὶ διαβαλλοῦσι. Plutarch. in Theseo sub finem.

V. 146. Οἱ δ' ἀμφὶ Πριάμον] Quemadmodum Πριάμοιο βίη, est Priamus ipse; vide supra ad v. 105; et ad β. v. 658; ita οἱ ἀμφὶ Πριάμον, Priami asseclæ et pedissequi, Priami comitatus, idem sonat ac ipse Priamus.

V. 152. Δενδρεῷ ἐφεζόμενοι] Enunciabatur δένδρῳ.

Ibid. σῶα λειριοέσσαν] Vocem suavem; vel ut alii, gracilem.

Οἱ δὲ γεροντὲς, τεττιξίν εἰκοτὲς, ζωοῖς οἰζυφῶνοισι ἰσαζοῦνται. Dionys. Halicarn. περὶ τῆς Ὀμήρου ποιήσεως, §. 18. Clark. Hunc versum Timon sillographus ap. Diog. Laërt. III. 7. lepide accommodat ad Platonicorum concessus et disputationes in Academia.

V. 156. Οὐ νεμεσίς — Τοιγδ' ἀμφὶ γυναικὶ] “ Illud quoque “ est ex relatione ad aliquid, “ quod non ejus rei gratia dictum videtur, Amplificationis “ genus. Non putant indignum “ Trojani principes, Graios Tro-

Επειδὴ ταχέως εφθασαν ὅπου αἱ ἀριστεραὶ πυλαὶ ὑπῆρχον. Οἱ δὲ περὶ τὸν Πριάμον, καὶ τὸν Πανθοῦν, καὶ τὸν Θυμοίτην, καὶ τὸν Λαμπόν, καὶ τὸν Κλυτίον, καὶ Ἴκεταῖονα τὸν πολεμικόν, καὶ ὁ Ουκαλέγων, καὶ Ἀντηνωρ, συνετοὶ ἀμφοτέρω, ἐκαθήντο οἱ τοῦ δήμου γέροντες ἐπὶ ταῖς ἀριστεραῖς πυλαῖς, (150) Διὰ τὸ γῆρας μὲν τοῦ πολέμου καταπεπαισμένοι, ἀλλὰ δημηγόροι ἀγαθοί, τοῖς τETTIΞΙ ὁμοιούμενοι, οἵτινες κατὰ τὴν ὕλην ἐπὶ δένδρῳ καθέζομενοι φωνὴν ἤδειαν πεμπουσιν· τοιοῦτοι δὲ οἱ Τρωῶν ἡγεμόνες ἐκαθήντο ἐπὶ τὸ τεῖχος. Οὔτοι δὲ ὡς εφθασάντο τὴν Ἑλένην ἐπὶ τὸν πύργον πορευομένην, (155) ἤρεμα πρὸς ἀλλήλους λόγους ταχεῖς ἔλεγον· οὐκ ἐστὶ μεμψὶς Τρῶας καὶ τοὺς εὐσώλους Ἑλλήνας ἐνεκὰ τοιαύτης γυναικὸς πολὺν χρόνον λυπὰς ὑπομένειν· λίαν τοῖς ἀθανάτοισι θεοῖς κατὰ τὴν προσοψὶν ὁμοιωταί. Ἀλλὰ καὶ

Adnotatio.

- | | |
|---|---|
| “janosque propter Helenæ spe- | “esse oportebat; et audit hæc, |
| “ciem tot mala tanto temporis | “et eam <i>Filiam</i> appellans juxta |
| “spatio sustinere: <i>Quænam</i> igi- | “se locat, et excusat etiam, at- |
| “tur <i>illa Forma</i> credenda est? | “que sibi esse malorum causam |
| “Non enim hoc dicit <i>Paris</i> , | “negat.” <i>Quintilian. lib. 8. c. 4.</i> |
| “qui rapuit; non aliquis <i>Juve-</i> | V. 158. αἰνῶς εἰκεν] <i>Ionis-</i> |
| “ <i>nis</i> ; non unus e <i>Vulgo</i> ; sed | mus est in αἰνῶς pro σφοδρᾷ, qui |
| “ <i>Senes</i> , et <i>prudentissimi</i> , et <i>Pri-</i> | etiam apud <i>Herodotum</i> obvius |
| “ <i>amo assidentes</i> . Verum et | est, ut IV. 61. αἰνῶς ἀξυλός |
| “ <i>ipse Rex</i> , decenni bello ex- | χωρᾷ et ap. <i>Hippocratem</i> . v. |
| “ <i>haustus</i> , amissis tot liberis, | <i>Fœs. Econ. H.</i> in v. de forma |
| “ <i>imminente summo discrimine</i> , | ἀθανάτησι v. <i>Eustath. ad Il. ρ.</i> |
| “ <i>cui faciem illam</i> , ex qua tot | 78. ἀθανάτη, inquit ἀναλογως |
| “ <i>lacrymarum origo fluxisset</i> , | εἰρηται τῷ, ἢ εὐποιητῇ, ἢ εὐξεστῇ, |
| “ <i>invisam atque abominandam</i> | ἢ ἀσβεστῇ, καὶ τοῖς ὁμοιοῖς. <i>Εἰρη.</i> |

Ἀλλὰ καὶ ὥς, τοιῇ περ εὐσὶ, ἐν νηυσὶ νηεσθῶ,
Μηδ' ἡμῶν τεκεεσσι τ' ὀπίσσω πῆμα λιποῖτο. 160

Ὡς ἀρ' ἐφάν· Πρίαμος δ' Ἑλένην ἐκαλεσσατο φωνῇ·
Δευρὸ παροῖθ' ἐλθούσα, φίλον τέκος, ἵζευ ἐμείο,
Οφρὰ ἰδῆς πρότερον τε ποσὶν, πῆους τε, φίλους τε·
Οὐτὶ μοι αἰτιῇ ἐσσι, θεοὶ νῦ μοι αἰτιοὶ εἰσιν,
Οἱ μοι ἐφωρμησαν πόλεμον πολυδάκρυον Ἀχαιῶν· 165

Ὡς μοι καὶ τὸνδ' ἀνδρὰ πελωρίον ἐξονομήνης,
Ὅστις ὁδ' ἐστὶν Ἀχαιοὺς ἀνὴρ ἧς τε μέγας τε.
Ἡ τοὶ μὲν κεφαλὴ καὶ μείζονες ἄλλοι ἐασί·
Καλὸν δ' οὕτω ἐγὼν οὐπὼ ἰδὼν ὀφθαλμοῖσιν,
Οὐδ' οὕτω γέραρον· βασιλῆϊ γὰρ ἀνδρὶ εἰκε. 170

Τὸν δ' Ἑλένη μυθοῖσιν ἀμειβετο διὰ γυναικῶν·
Αἰδοῖός τε μοι ἐσσι, φίλε ἔκυρε, δεινὸς τε.
Ὡς ὄφελεν θάνατος μοι ἄδειν κακὸς, ὅπποτε δευρὸ
Τίει σὼ ἐπομην, θαλάμον γυνώτους τε λιπούσα,

Adnotatio.

V. 164. Οὗτοι μοι αἰτιῇ ἐσσι, ὥς πού καὶ ὁ Ποιητὴς φησὶ, Πλά-
θεοὶ νῦ μοι αἰτιοὶ εἰσιν] *Non tibi* ζόμενοι κατὰ λῆϊδ', ὅπῃ ἀρξείεν·
Tyndaridis facies invisā Lacænae, Ἀχιλλεύς· νῦν δὲ προσκαθῆνται τῇ
Culpatusve Paris; verum incle- Πίῳ. — Πρότερον δὲ οὐκ ἐτέθεατο
mentia Divūm Has evertit opes, οὕτω πάντας ἀσπλους (v. 114) ὥς
sternitque a culmine Trojam. Æn. νῦν. *Schol. ad v. 170.*

II. 601.

V. 166. Εἰζητῆται δὲ, πῶς ὁ φιλε ἔκυρε, δεινὸς τε] Οἱ δειλο-
Πρίαμος τῷ δεκάτῳ εἰπε πυνθάνε-
ται περὶ τῶν ἀριστῶν; Λέγουσιν οἱ
παλαιοὶ, Ἐπειδὴ πρότερον περὶ τὰς
ἀστυγείτονας πόλεις ἐπλανῶντο·
V. 172. Αἰδοῖός τε μοι ἐσσι,
τατοὶ πρὸς τοὺς νομοὺς, θάρραλεω-
τατοὶ πρὸς τοὺς πολεμίους εἰσι· —
διο καὶ καλῶς — Ὅμηρος, Αἰδοῖός
τε μοι ἐσσι, φίλε ἔκυρε, δεινὸς τε·

ὁμως, τοιαυτη ὑπαρχουσα, εν ταις ναυσι πορευεσθω,
 (160) μηδε ἡμιν και τοις τεκνοις ἡμων εις το μετα ταυτα
 βλαβη καταλιπηται. Οὕτως δη ειπον· ὁ δε Πριαμος
 τη φωνη προσκαλεσατο την Ἑλενην. Ελθε, ω προσ-
 φιλεστατον τεκνον, ενταυθα, και πλησιον εμου κα-
 θεζου, ὅπως θεαση τον προτερον σου ανδρα, και τους
 κατ' επιγαμιαν οικειους, και τους φιλους, (ουδαμως
 συ μοι αιτια ὑπαρχεις, οἱ Θεοι μοι εισιν αιτιοι,
 (165) οἵτινες εν εμοι εφορμηθηναι εποιησαν τον πο-
 λεμον των Ἑλληνων τον πολλων δακρυων αιτιον.) Ὅπως
 μοι και τουτον τον ανδρα, τον μεγαν, εξ ονοματος ει-
 πης, ὅστις οὗτος ὑπαρχει ὁ Ἑλλην ανηρ ὁ πλατυς και
 μεγας. Κατα μεν το ὕψος της ἡλικιας και κεφαλη και
 αλλοι ὑπαρχουσι μειζονες· καλον δε οὕτως εγω ουδεποτε
 τοις οφθαλμοις μου ειδον, (170) ουδε οὕτως εντιμον·
 βασιλει γαρ ανδρι ὁμοιουται. Προς τουτον δε ἡ Ἑλενη ἔ-
 ενδοξοτατη των γυναικων ανταπεκρινατο λογοις, εντροπης
 μοι αξιος ὑπαρχεις και φοβερος, ω προσφιλεστατε πεν-
 θερε. Και ειθε ηρесе με θανατος ὁ κακος, ὅποτε εν-
 ταυθα τῷ σώ υἱῷ επηκολουθουν, τον οικον μου, και τους
 αδελφους καταλιπουσα, (175) και την μονογενη μου

Adnotatio.

Plutarch. in Agid. et Cleomene. ad personam convenientissime,
 Ultima vocis φιλε producitur ob dedecus suum hic in exordio
 asperum spiritum qui sequitur et orationis præfatur Helena; ὡς
 vim obtinet Æolici digammatis. οφελεν θανατος μοι &c. et eodem
 V. 173. Ὡς οφελεν θανατος [μοι] Pulcherrime, et singulari tandem desinit — εμος εσκε κυν-
 plane cum condecencia, atque ωπιδος, ει ποτ' εην γε.

Παῖδα τε τηλυγετην, καὶ ὀμηλικὴν ἐρατεινήν. 175

Ἀλλὰ τὰ γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.

Τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι, ἠδὲ μεταλλας·

Οὗτος γ', Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,

Ἀμφοτέρων βασιλεὺς τ' ἀγαθός, κράτερος τ' αἰχμητής.

Δαῆρ' αὐτ' ἐμός ἐσκε κύνωπιδος, εἰ ποτ' ἐνν γε. 180

Ὡς φάτο· τὸν δ' ὃ γέρων ἠγασσάτο, φωνήσεν τε·

ὦ μακάρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιοδαιμόν,

Ἡ ῥά νυ τοι πολλοὶ δέδμηατο κούροι Ἀχαιῶν.

Ἡδὲ καὶ Φρυγίην εἰσηλυθὸν ἀμπελοέσσαν,

Ἐνθά ἰδὼν πλείστους Φρυγας, ἀνέρας αἰολοπῶλους, 185

Λαοὺς Ὀτρηὸς καὶ Μυγδονὸς ἀντιθέοιο,

Οἱ ῥά τοτ' ἐστρατοῶντο παρ' ὀχθῆς Σαγγαριοῖο,

Καὶ γὰρ ἐγὼν ἐπικούρος ἐὼν μετὰ τοῖσιν ἐλεχθῆν

Adnotatio.

V. 176. Ἀλλὰ τὰ γ' οὐκ ἐγένοντο] *Quod optaverim, quodque factum oportebat; non evenit.*

V. 179. Ἀμφοτετέρον βασιλεὺς τ' ἀγαθός, κράτερος τ' αἰχμητής.] Εἰποτε γενοίτο τῶν Ὀμήρου συγκρίσεις ἐπῶν ἐν ταῖς διατριβαῖς, ἡ παρὰ τὰ συμποσία, ἄλλον ἄλλον στιχὸν προκρίνοντος, αὐτὸς Ἀλεξάνδρος ὡς διαφέροντα πάντων ἐνεκρίνε τούτον, Ἀμφοτέρων βασιλεὺς τ' ἀγαθός, κράτερος τ' αἰχμητής. *Plutarch. de Alexandri Magni fortuna sive virtute, orat. 1.* Ἀρὰ γε ὅτι αἰχμητής τε καὶ κράτερος ἂν εἴη, οὐκ εἰ μόνος αὐτὸς ἐν ἀγωνίζοιτο

πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ παντὶ τῷ στρατοπέδῳ τούτου αἰτιὸς εἴη; καὶ βασιλεὺς ἀγαθός, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς προεσθήκοι, ἀλλ' εἰ καὶ, ὧν βασιλεῖνοι, τούτοις εὐδαιμονίας αἰτίας εἴη. *Xenoph. Απομνημονευμ. lib. 3.*

V. 180. εἰ ποτ' ἐνν γε] *Siquidem id meminisse fas sit: Si unquam digna eram, quæ isto nomine memorarer. Vide supra ad v. 173.* *Eustathius hæc ita explicat:* Τοῦ δέ, εἰποτ' ἐνν γε, πράϋνει τὸν ἐπὶ τῇ μνείᾳ τοῦ ἀνδρὸς λυποῦμεν ἰσως κατ' αὐτῆς οἰοῦναι

παιδα, και τας επεραστους και καλας ὀμηλικας. Αλλα ταυτα ουκ εγενοντο· τουτο δε και κλαιουσα εκτηκομαι. Τουτο δε σοι λεγω ὅπερ με ανερωτας και πολυπραγμονεις· οὔτος, ὁ υἱος του Ατρεως, ὁ μεγαλως κρατων Αγαμεμνων, κατ' αμφοτερα ευδοκιμων, βασιλευς δικαιος, και ισχυρος πολεμιστης. (180) Ανδραδελφος δε εμου της αναιδεστατης ην, εαν ποτε ὑπηρχεν. Οὔτως ειπεν. τουτον δε ὁ γερων θαυμασας προσεφωνησε· Ω ευγενεστατε υἱε του Ατρεως, εν καλη μοιρα γεγεννημενε, πλουτω ευτυχεστατε, οντως δη σοι ευλογως ὑποταττονται πολλοι των Ἑλληνων νεοι. Προ καιρου δε εις Φρυγιαν παραγεγονα την αμπελους εχουσαν· (185) Εκεισε εθεασαμην πλειστους ανδρας Φρυγας ταχεις ἵππους εχοντας, τους οχλους του Οτρεως και του ισοθεου Μυγδονος, οἱ τινες τοτε εστρατοπεδευοντο επι ταις οχθαις του Σαγγαριου ποταμου. Και γαρ εγω συμμαχος ὑπαρχων εν του-

Adnotatio.

λεγουσα, ὡς ου νυν εστιν, αλλα *mi Tranquillit.*

ποτ' ην. *Domina Dacier* hoc modo vertit: “ *Il étoit mon beau frere: Hélas! malheureuse puis je vivre, et penser que je ne puis plus lui donner ce nom?*”

V. 182. Ω μακαρ Ατρειδη, μοιρηγενες, ολβιοδαιμον] Εξωθεν οὔτος ὁ μακαρισμος, ὅπλων και ἵππων και στρατειας περικεχυμενης· αἱ δε των παθων φωναι προς την κενην δοξαν ενδοθεν αντιμαρτυρουσι, Ζευς με μεγα Κρονιδης ατη ενεδησε βαρειη. *Plutarch. de Ani-*

V. 184. Ηδη και Φρυγιην εισηλυθον] *Nam memini Hesiones visentem regna sororis Laomedontiadem Priamum. Æn. VIII. 157.*

V. 185. Ενθα ιδον πλειστους] *Narratio sensibus fere perpetua, etiam in hac brevi oratione mire condecet.*

V. 188. εγων επικουρος εων] *Επικουροι λεγονται, οἱ τοις πολεμουμενοις βοηθουντες· συμμαχοι δε, οἱ των πολεμουντων. Schol.*

Ηματι τῷ, ὅτε ἦλθον Ἀμαζόνες ἀντιανεῖραι·
 Ἀλλ' οὐδ' οἱ τοσοῖ ἦσαν, ὅσοι ἑλικώπες Ἀχαιοί. 190
 Δευτερον αὐτ' Ὀδύσηα ἰδὼν, ἐρεεῖν' ὁ γεραιός·
 Εἰπ' ἀγέ μοι καὶ τόνδε, φίλον τέκος, ὅστις ὄδ' ἐστί·
 Μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 Εὐρυτερός δ' ὠμοῖσιν, ἰδε στερνοῖσιν ἰδεσθαι.
 Τευχέα μὲν οἱ κεῖται ἐπὶ χθονὶ πούλυβοτειρῇ, 195
 Αὐτὸς δέ, κτίλος ὥς, ἐπιπῶλεται στιχὰς ἀνδρῶν·
 Ἀρνείω μιν ἐγὼ γε εἶσκω πῆγεσιμαλλῶ,
 Ὅστ' οἷων μέγα πῶϊ διέρχεται ἀργενναῶν.
 Τὸν δ' ἠμειβετ' ἐπειθ' Ἑλένη, Δίος ἐκγεγαυῖα·
 Οὔτος δ' αὖ, Λαερτιάδης πολυμήτις Ὀδυσσεύς, 200
 Ὃς τραφῇ ἐν δῆμῳ Ἰθακῆς, κρᾶναῖς περ εὐσῆς,
 Εἰδὼς πάντοιους τε δόλους καὶ μῆδεα πυκνά.
 Τὴν δ' αὐτ' Ἀντηνῶρ πεπνυμένος ἀντίον ἤυδα·
 ὦ γυναῖ, ἡ μάλα τοῦτο ἐπὸς νημέρτες εἶπες.
 Ἦδη γὰρ καὶ δευρὸ ποτ' ἦλυθε Δίος Ὀδυσσεύς, 205
 Σεῦ ἐνεκ' ἀγγελίης, σὺν ἀρηϊφίλῳ Μενελαῷ·

Adnotatio.

191. Δευτερον αὐτ' Ὀδύσηα ἰδὼν, et *Eustath.* Cæterum Δευτερον
 ἐρεεῖν' ὁ γεραιός] Πῶς οὐκ ἐγνώ hic intelligendum τὸ δευτερον,
 αὐτὸν ὁ Πρίαμος, ὃς προτερον ἄμα sicut (infra v. 225) τὸ τρίτον.
 Μενελεῶ εἰς Τροίαν ἐληλυθει; Ἀ-
 παξ μόνον ἐντυχῶν, καὶ μετὰ δε-
 καετῇ χρόνον, εὐλογῶς ὁ γεραιός
 ἀπομνήμης εἶχεν· Ἰσῶς μὲν, οὐκ οἷον
 βλέπων, διὰ τὸ βαδῖν γῆρας· τυχὸν
 δέ, καὶ ἐξελαθετο, ἡ οὐδὲ τότε ἠκρι-
 βώσατο. *Schol.* apud *Barnesium*,
 V. 195. Τευχέα μὲν οἱ] Μεν
 hic producitur; eadem analogia
 qua μάλα, v. 214; et τε, v. 221;
 et ἐπεα, v. 222.
 V. 200. Οὔτος δ' αὖ] Pessime
 hic Scholiastes interpolatus: καὶ
 Οὔτοςδε λέγεται, καθάπερ Τοιοσδε.

τοῖς κατηριθμουμην, τῇ ἡμέρᾳ ἐν ἣ αἱ τοῖς ἀνδράσι ἐναντι-
 ουμεναι Ἀμαζόνες ἦλθον. (190) Ἀλλ' οὐδὲ οὗτοι τοσοῦτοι
 ἦσαν ὅποσοι οἱ εὐοφθαλμοὶ Ἕλληνες. Δευτερον δὲ τὸν
 Ὀδυσσεα θεασαμενος ὁ γηραιὸς ἀνὴρ ὠτα, ἀγε, ὦ προσφι-
 λες τέκνον, εἰπέ μοι καὶ τοῦτον ὅστις ἐστὶ. Μικροτερος
 μὲν τῇ κεφαλῇ τοῦ υἱοῦ τοῦ Ἀτρεῶς Ἀγαμέμνονος, πλατυ-
 τερος δὲ τοῖς ὤμοισι καὶ τοῖς στήθεσι ὄρασθαι. (195)
 Τα ὅπλα αὐτοῦ κεῖται ἐπὶ τῇ πολλοῦς τρεφουσῇ γῇ,
 αὐτὸς δὲ καθάπερ χειροῦ κριὸς ἐπερχεται τὰς τάξεις
 τῶν ἀνδρῶν· ἐγὼ αὐτὸν εἰκάζω κριῶ εὐτραφεὶς μαλλοὺς
 ἔχοντι, ὅς το μέγα ποιμνίου τῶν λαμπρομαλλῶν διέρχε-
 ται προβάτων. Πρὸς τοῦτον ἡ ἐκ Διὸς γεννηθεῖσα ἡ
 Ἑλένη μετὰ ταῦτα ἀνταπεκρίνατο, (200) Οὗτος δὲ ὁ τοῦ
 Λαέρτου παῖς ὑπάρχει ὁ πολυβούλος Ὀδυσσεύς, ὅστις
 ἐτραφῆ ἐν τῷ δήμῳ τῆς Ἰθάκης καὶ τοὶ τραχείας ὑπάρχου-
 σης, ἐπιστάμενος τοὺς πάντοδα πούς δολοὺς καὶ τὰ συνετά
 βουλευμάτα. Πρὸς ταύτην δὲ ὁ Ἀντήνωρ ὁ συνετός καὶ
 προφρῶν ἐξ ἐναντίας εἶπε· ὦ γυνή, οὕτως δὲ λίαν τοῦτον
 τὸν λόγον ἀληθεῖ εἰπας· (205) πρὸ ὀλίγου δήποτε ἐνταυθα
 παρεγενέτο ὁ ἐνδοξὸς Ὀδυσσεύς, ἐνεκὰ τῆς σου ἀγγελίας,

Adnotatio.

Quem malo omine secutus est
 Barnesius, et hic, et v. 229. et
 alibi.

Ibid. πολυμητις Ὀδυσσεύς] Pel-
 lacis Ulysssei. Æn. II. 90.

V. 201. Ἰθακῆς, κρᾶνας περ
 εὐουσης] Scopulos Ithacæ, Laërtia
 regna. Æn. III. 272. "Ithacam il-
 "lam in asperrimis saxis tanquam ni-

"dulum affixam." Cic. de Orat. I.

V. 203. ἀντίον ἦν] Æolus
 hæc contra. Æn. I. 80. Æneas con-
 tra cui talia reddit. Æn. X. 530.

V. 205. ποτ' ἦλυνε] Postulat
 temporum ratio, ut sit ἦλυνε ab
 Aoristo ἦλυνον, non a Præterito
 (ut vocant) ἦλυνε.

V. 206. Σευ ἐνεκ' ἀγγελίης]

Τους δ' ἐγὼ ἐξείνισσα, καὶ ἐν μεγάροισι φιλήσα·
 Ἀμφοτέρων δὲ φύην ἔδαην καὶ μῆδεα πυκνά·
 Ἀλλ' ὅτε δὴ Τρῶεσσιν ἀγείρομενοισιν ἐμιχθεύ,
 Στάντων μὲν, Μενελαὸς ὑπείρεχεν εὐρέας ὦμους, 210
 Ἀμφῷ δ' ἐζόμενῳ, γεραιώτερος ἦεν Ὀδυσσεύς.
 Ἀλλ' ὅτε δὴ μυθούς καὶ μῆδεα πασὶν ὕφαινον,
 Ἡ τοὶ μὲν Μενελαὸς ἐπιτροχαδὴν ἀγορεύε,
 Πάυρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολυμύθος,
 Οὐδ' ἀφαρμάρτοεπης, εἰ καὶ γένει ὕστερος ἦεν· 215

Adnotatio.

Vertunt Recentiores. *Tui causa*
Legatus. At *Eustathius*: 'Ἐνεκ' ἀγ-
 γελίης τῆς κατὰ τὴν Ἑλένην. *Clark*.
 Recte *Eustathius*. *Durius Græci*
utuntur genitivis, ubi Latina lin-
 gua præpositione utitur: quod
 tamen et Latini poetæ imitantur.
 Apud *Thucydidem* est ψήφισμα
 Μεγαρέων, plebiscitum de Mega-
 rensibus, vel contra Megarenses
 I. 100. 140.

Ibid. συν ἀρηϊφίλῳ Μενελαῷ]
 Cum *Menelaus*, et vir Princeps,
 et singulare certamen jam initu-
 rus, nequaquam hoc in loco præ-
 tereundus esset; nec tamen de
 ejus caractere *Helenam* verba
 facere deceret; pulcherrimo arti-
 ificio (ut recte notavit *Popius*)
Antenorem inducit Poeta, formam
 atque ingenium *Menelai* hic de-
 scribentem.

V. 207. ἐξείνισσα] Recte cum
 duplici σ. Quod ἐξείνισσα penulti-
 mam corripit.

V. 211. Ἀμφῷ δ' ἐζόμενῳ, γε-
 ραιώτερος ἦεν Ὀδυσσεύς] Convenit
 in hunc locum quod de *Odyss.*
 μ'. v. 73. observavit *Demetrius*
Phalereus περὶ ἑρμηνείας, §. 60.
 Τῷ Μεγαλοπρεπεῖ μὲν — τὴν ἀνθυ-
 παλλαγὴν, ὥς Ὅμηρος "Οἱ δὲ δύω
 "σκοπελοὶ, ὁ μὲν οὐρανὸν —" Πο-
 λυ γὰρ οὕτω μεγαλειότερον, ἐναλλα-
 γείσης πτώσεως, ἢ εἰπερ οὕτως εἶπε,
 "Τῶν δὲ δύω σκοπελῶν, ὁ μὲν ου-
 ρανόν" — Cæterum de hujusmo-
 di Syntaxeos ratione, (cui nihil
 est commune cum absurda illa,
 quam vocant, *Antiptosi*;) vide
Primam partem.

V. 213. 214. Ἡ τοὶ μὲν Μενε-
 λαός—, Ἀλλ' ὅτε δὴ—Ὀδυσσεύς
 —.] *Menelaus* concionabatur ἐπι-

συν τῷ φιλοπολεμῷ Μενελαῷ. Τουτους δ' ἐξενοδοχῆσα,
καὶ ἐν τοῖς οἰκοῖς ἐφιλοφρονῆσαμην. Ἀμφοτέρων δὲ τὴν
φυσὶν ἐμάθον καὶ τὰ συνετά βουλευματα. Ἀλλ' ὅποτε
δὴ ἐν τοῖς συναθροισθεῖσι ἐμιγῆσαν Τρῶσι, (210) στα-
θευτῶν μὲν, ὃ Μενελαὸς ὑπερῆχεν κατὰ τοὺς πλατεῖς
ὤμους, ἀμφοτέρων δὲ καθεζομένων, ἐκτιμότερος ὑπῆρχεν ὁ
Ὀδυσσεύς. Ἀλλ' ὅτε δὴ λόγους καὶ βούλας ἐν ἅπασι
κατεσκευάζον καὶ ἐλεγον, ὃ μὲν Μενελαὸς συντομωτάτα
πάντα παρατρέχων τὰ καίρια ἐλεγε, ὀλίγα μὲν, ἀλλὰ
λίαν ἡδέως· ἐπεὶ δὴ οὐ πολυλόγος ἦν. (215) Οὐδὲ ἐν τῷ
λεγεῖν ἁμαρτανῶν, εἰ καὶ τὴν ἡλικίαν ὕστερος ἦν.

Adnotatio.

τροχαδὴν, συντομῶς, ἐσπευσμένως.
Παυρα μὲν. *Ulysses* vero, πολλὰ
καὶ πυκνά. *Schol.* Οὐκ ἡμελησε δὲ
οὐδὲ χαρακτηρῆσαι τοὺς ῥήτορας.
Τὸν μὲν γὰρ Νέστορα, ἡδὺν καὶ
προσηγνῆ τοῖς ἀκουουσὶν εἰσαγεί-
τον δὲ Μενελαόν, βραχυλόγον καὶ
εὐχαρὶν, καὶ τοῦ προκειμένου τυγ-
χανόντα· τὸν δὲ Ὀδυσσεά, πολλὴν
καὶ πυκνὴν τῇ δεινότητι τῶν λόγων
κεχρημένον. *Dionys. Halicarn.*
περὶ τῆς Ὀμήρου ποιήσεως, §. 20.
“ *Menelaum ipsum, dulcem illum*
“ *quidem tradit Homerus: sed*
“ *pauca loquentem.*” *Cic. de clar.*
Orat. “ *Itaque oratio illa [Ulys-*
“ *sis] apud Homerum concitata,*
“ *et sine intermissione in morem*
“ *nivis superveniens, oratori data*
“ *est.*” *Senec. epist. 40.* “ *Homerus*

“ *brevem quidem cum animi ju-*
“ *cunditate, et propriam, (id enim*
“ *est, non errare verbis) et caren-*
“ *tem supervacuis eloquentiam,*
“ *Menelao dedit; quæ sunt virtu-*
“ *tes generis illius primi. Et ex*
“ *ore Nestoris dixit dulciorem*
“ *melle profluere sermonem; qua-*
“ *certe delectatione nihil fingi*
“ *majus potest. Sed summam*
“ *aggressus, ut in Ulysse, facun-*
“ *diam, magnitudinem illi junxit;*
“ *cui orationem Nivibus Hyber-*
“ *nis, et copia verborum, atque*
“ *impetu, parem tribuit. Cum*
“ *hoc igitur nemo mortalium*
“ *contendet.*” *Quintilian. lib. 12.*
cap. 10. “ *Sed ea ipsa genera di-*
“ *cendi, jam antiquitus tradita*
“ *ab Homero sunt tria in tribus:*

Αλλ' ὅτε δὴ πολυμητὶς ἀναΐξειεν Ὀδυσσεύς,
 Στασκεν, ὕπαι δὲ ἰδεσκε κατὰ χθονὸς ὀρματα πηξας.
 Σκηπτρον δ' οὐτ' ὀπίσω, οὔτε προπρηνές, ἐνώμα,
 Αλλ' ἀστεμφές ἐχεσκεν αἰδρεὶ φωτὶ εἰκώς·
 Φαίης κεν ζακοτὸν τίνα ἐμμεναι, ἀφρονα δ' αὐτῶς· 220
 Αλλ' ὅτε δὴ ῥ' ὅτῳα τε μεγάλην ἐκ στήθεος ἰεί,
 Καὶ ἐπεὰ νιφάδεσσιν εἰκοτὰ χεῖμερῆσιν,
 Οὐκ ἂν ἐπεῖτ' Ὀδυσσῆϊ γ' ἐρισσειε βροτὸς ἄλλος·
 Οὐ τότε γ' ὦδ' Ὀδυσσῆος ἀγασσάμεθ' εἶδος ἰδόντες.
 Το τρίτον αὐτ' Αἰάντα ἰδὼν ἐρεεῖν ὁ γεραιὸς· 225
 Τίς τ' ἀρ' ὅδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἧς τε μέγας τε,
 Ἐξοχὸς Ἀργείων κεφαλὴν ἦδ' εὐρέας ὦμους;
 Τὸν δ' ἔλενη τανυπέπλος ἀμειβετο, διὰ γυναικῶν·
 Οὗτος δ' Αἴας ἐστὶ πελωρίος, ἔρκος Ἀχαιῶν·
 Ἰδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρητέσσι, θεὸς ὥς, 230
 Ἔστηκ' ἀμφὶ δὲ μιν Κρητῶν ἀγοὶ ἠγερέθονται.

Adnotatio.

“Magnificum in *Ulyxe*, et uber-
 “tum; Subtile in *Menelao*, et
 “cohibitum; mixtum modera-
 “tumque, in *Nestore*.” *Gell. lib.*
7. cap. 14.

V. 217. Στασκεν, &c.] *Defixa*
Latinus Obtutu tenet ora, soloque
immobilis hæret, Intentos volvens
oculos. Æn. VII. 249. “Mire
 “auditurum dicturi cura delec-
 “tat —. Hoc præcipit *Homerus*,
 “*Ulyssis* exemplo; quem stetisse
 “oculis in terram defixis, immoto-

“que sceptro, priusquam illam
 “eloquentiæ procellam effunde-
 “ret, dicit.” *Quintilian. lib. 11.*
cap. 3. Ludum facit hunc locum
Aristophanes, Nub. ver. 187. et
191.: Ἀτὰρ τι ποτ' ἐς τὴν γῆν
βλεποῦσιν οὐτοῦ; — *Τι γὰρ οἶδε*
δρῶσιν, οἱ σφοδρ' ἐγκεκυφότες;
Clark. Huc respexit et *Ovid.*
Met. XIII. 125. Adstitit, atque
oculos paulum tellure moratus, Sus-
tulit ad proceres &c. Ern.

Αλλ' ὅποτε ὁ πολυβουλος ανωρμησεν Οδυσσευς, ἴστατο,
 ὕπεβλεπε δὲ ἐπὶ τὴν γῆν τοὺς οφθαλμοὺς αὐτοῦ πηξας,
 τὸ δὲ σκηπτρον οὐτ' εἰς τοῦπισω οὔτε εἰς τοῦμπροσθεν
 ἐκίνει, ἀλλ' ἀμετακίνητον αὐτὸ κατεῖχε, ἀπείρῳ ὁμοιου-
 μενος ἀνδρὶ. (220) Εἶπες ἀν' πανυ οργίλον τίνα εἶναι καὶ
 ἀφρονα ματαιῶς οὕτως. ἀλλ' ὅποτε δὴ φωνὴν μεγαλὴν ἐκ
 τοῦ στηθους αὐτοῦ ἐπεμψεν, καὶ λόγους τοὺς νίφασι πα-
 ραπλησίους ταῖς χειμεριναῖς, οὐδαμῶς τῷ Οδυσσεὶ ἡδυνατο
 ἐξισωθῆναι ἄλλος τις βροτός. Καὶ οὐ τότε οὕτω ἐθαυμα-
 ζομεν ἰδόντες τοῦ Οδυσσεὸς τὸ εἶδος, ὥσπερ τοὺς λόγους.
 (225) Τὸ δὲ τρίτον τὸν Αἴαντα ἰδὼν ἀνηρωτᾷ ὁ πρεσβυτής·
 τίς δὴ οὗτος ὁ ἕτερος Ἕλλην ἀνὴρ ὁ πλατὺς καὶ μέγας,
 Ἐξοχωτάτος τῶν Ἑλλήνων ἐν τῷ τῆς κεφαλῆς ὕψωματι,
 καὶ κατὰ τοὺς πλατεῖς ὤμους; Πρὸς τοῦτον δὲ ἡ μακρο-
 χίτων Ἑλένη ἐνδοξοτάτῃ γυναικῶν ἀνταπεκρίνατο, οὗτος ὁ
 μέγας Αἴας ἐστὶ, τὸ περιφραγμὰ τῶν Ἑλλήνων. (230)
 Ὁ δὲ Ἰδομενεὺς ἐκ τοῦ ἑτέρου μερὸς ἐν τοῖς Κρησὶ, καθά-

Adnotatio.

V. 222. ἐπεὰ νίφαδεσσιν εοικο-
 τα] Vide supra ad v. 213.

V. 223. Artificium hujus loci
 attingitur a Strabone L. I. p. 33.
 Ern.

V. 226. ἀνὴρ ἧς τε μέγας τε,
 Ἐξοχος Ἀργείων κεφαλὴν ἠδ' εὐρε-
 ας ὤμους] Latos homeros Æn. XI.
 679. Sed cunctis altior ibat An-
 chises Æn. VIII. 162. Ipse inter
 primos præstanti corpore Turnus

Vertitur, arma tenens, et toto ver-
 tice supra est. Æn. VII. 783.

Musæum ante omnes: medium nam
 plurima turba Hunc habet, atque hu-
 meris extantem suspicit altis. Æn.

VI. 667. Ubi notandum, Musæ-
 um, non Homerum, inter omnes
 tum eminere visum; quod Home-
 rus, quo tempore, quæ ibi nar-
 rantur, gesta sunt, nondum natus
 esset.

Πολλακι μιν ξεινισσεν ἀρηϊφίλος Μενελαος ὅτε ποτὶ ΛΑ
 Οικῶ ἐν ἡμετέρῳ, ὅποτε Κρητῆθεν ἴκοιτο.
 Νυν δ' ἄλλους μιν πάντας ὄρω ἑλικώπας Ἀχαιοὺς,
 Οὓς κεν εὖ γνοιῖν, καὶ τουνόμα μυθήσαιοι μιν· 235
 Δοίω δ' οὐ δύναμαι ἰδεῖν κοσμητορὲ λαῶν,
 Καστορὰ θ' ἵπποδαμον, καὶ Πύξ ἀγαθὸν Πολυδευκέα,
 Αὐτοκασίγνητῳ, τῷ μοι μία γείνατο μήτηρ.
 Ἡ οὐχ ἔσπεσθην Λακεδαιμόνος ἐξ ἐρατεινῆς;
 Ἡ δευρὸ μιν ἔποντο νεεσσ' ἐνὶ ποντοπόροισι, 240
 Νυν δ' αὐτ' οὐκ ἐθέλουσι μάχην καταδυμέναι ἀνδρῶν,
 Αἰσχεὰ δειδιότες καὶ οὐκ οὐκ οὐκ πολλ', ἃ μοι ἐστίν;
 ὣς φάτο· τοὺς δ' ἤδη κατεχεν φυσίζοος αἶα
 Ἐν Λακεδαιμονίᾳ αὖτις, φίλῃ ἐνὶ πατρίδι γαίῃ.
 Κηρυκεὺς δ' ἀνα ἄστυ θεῶν φέρον ὄρκια πιστά, 245
 Ἀρνέ δ' ὡς, καὶ οἶνον εὐφρόνα, καρπὸν ἀρουρῆς,
 Ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινόν.
 Κηρυξ Ἰδαίος, ἠδὲ χρυσεῖα κυπελλὰ·
 Ὡτρυνεὺς δὲ γέροντα παρίσταμενος ἐπέεσσιν·
 Ὀρσεο, Λαομέδοντιάδῃ· καλεοῦσιν ἀριστοὶ 250
 Τρώων θ' ἵπποδαμῶν καὶ Ἀχαιῶν χαλκοχιτώνων,
 Ἐς πῆδιον καταβῆναι, ἵν' ὄρκια πιστά ταμῆται·

Adnotatio.

V. 232. ξεινισσεν] Vide ad v. 207.

V. 237. πύξ ἀγαθόν] Seu crudo fidit pugnam committere cestu. Æn. V. 69.

V. 242. οὐκ οὐκ πολλ', ἃ μοι ἐστίν] Vide supra ad v. 173.

Pulchre admodum, unde primum exorsa est, eodem infelix definit.

V. 245. οἶνον εὐφρόνα] Εὐφρων h. l. dicitur active, lætificum. Ern.

V. 246. καρπὸν ἀρουρῆς] ἀρουρα est γῆ ἀρουμένη, terra culta.

περ θεος ἴσταται· περι αὐτον δὲ καὶ οἱ τῶν Κρητῶν ἀρχη-
γοὶ συναθροίζονται. Πολλακίς δὲ αὐτον ὁ φιλοπολεμὸς
ἐξενοδοχῆσε Μενελαὸς ἐν τῇ ἡμετέρᾳ οἰκίᾳ, ὅποτε ἀπο τῆς
Κρήτης παρεγενέτο. Νυν μὲν τοὺς ἄλλους πάντας μελαν-
οφθαλμοὺς Ἑλληνας βλέπω, (235) οὓς τινὰς δὴ καλῶς
γνωρίζω, καὶ κατ' ὄνομα λεγοίμι· τοὺς δὲ δύο διατακτοράς
τῶν Ἑλληνῶν θεασασθαι οὐ δύναμαι, τὸν ἵππικωτάτου
Καστορά, καὶ τὸν ἐν τῇ πυκτῇ ἀγαθὸν Πολυδεύκῃ, τοὺς
αὐταδελφούς, οὓς τινὰς σὺν ἐμοὶ μία μήτηρ ἐγεννήσεν. Ἡ
οὐκ ἐπηκολούθησαν ἐκ τῆς ἐπεραστοῦ καὶ καλῆς Λακε-
δαιμόνος; (240) Ἡ ἐνταῦθα μὲν ἠκολούθησαν σὺν ταῖς
θαλασσοπλοοῖς ναυσὶ, νυν δὲ οὐ βούλονται ἐπὶ τῇ μάχῃ
τῶν ἀνδρῶν ἐπεισελθεῖν, τὰς αἰσχυνάς φοβούμενοι καὶ τὰ
ὄνειδ' ἅτινα πολλὰ μοι ἐστὶ; Οὕτως εἶπεν ἡ Ἑλένη. του-
τοὺς δὲ ἤδη κατεῖχεν ἡ το ζῆν φύουσα τοῖς ἀνθρώποις γῆ,
ἐν τῇ Λακεδαιμονίᾳ αὐτοῖσι, ἐν τῇ πατρικῇ γῇ αὐτῶν.
(245) Οἱ δὲ κήρυκες κατὰ τὴν πόλιν ἐφέρον τὰ πιστὰ
ὄρκωμοσίᾳ τῶν Θεῶν, ἀρνὰς δύο, καὶ εὐφραντικὸν οἶνον,
καρπὸν τῆς γῆς, ἐν τῷ αἰγείῳ ἀσκῷ· ἔφερε καὶ λαμπρὸν
κράτηρα ὁ κήρυξ ἀπο τῆς Ἰδῆς, καὶ χρυσα ποτήρια·
τοῖς δὲ λόγοις παραστὰς τὸν γέροντα διηγείρε, (250) δι-
εγέρθητι, ὦ υἱὲ τοῦ Λαομέδοντος· καλοῦσι σε οἱ βελτιστοὶ
τῶν ἵππικωτάτων Τρώων καὶ τῶν σιδηροθωρακῶν Ἑλληνῶν

Adnotatio.

V. 247. κρήνηρα φαεινόν] Cra-
tera argenteum.

V. 248. Κηρυξ Ἰδαίος, ἠδὲ] Li-
cet alias legi posset, Ἰδαίος κηρυξ,

ut conjecit Barnesius; at langui-
dum id valde fuisset, et invenus-
tum.

Αὐτὰρ Ἀλεξάνδρος καὶ ἀρηϊφίλος Μενελάος
 Μακρῆς ἐγχείησι μαχῆσονται ἀμφὶ γυναικί.
 Τῷ δὲ κε νικῆσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255
 Οἱ δ' ἄλλοι, φιλοτῆτα καὶ ὀρκία πιστὰ ταμοντές,
 Ναιοίμεν Τροίην ἐριβωλακά· τοὶ δὲ νεώνται
 Ἄργος ἐς ἵπποβοτον καὶ Ἀχαιῖδα καλλιγυναικά.
 Ὡς φάτο· ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίρους
 Ἴππους ζευγνυμέναι· τοὶ δ' ὀτραλεῶς ἐπιθόντο. 260
 Ἄν δ' ἄρ' ἐβη Πρίαμος, κατὰ δ' ἥνια τείνεν ὀπίσσω·
 Παρ δὲ οἱ Ἀντήνωρ περικαλλέα βῆσατο δίφρον.
 Τῷ δὲ διὰ Σκαιῶν πεδίοις εἶχον ὠκεὺς ἵππους.
 Ἀλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,
 Ἐξ ἵππων ἀποβάντες ἐπὶ χθονὰ πούλυβοτείραν, 265
 Ἐς μέσσον Τρῶων καὶ Ἀχαιῶν ἐστιχῶντο.
 Ὄρνυτο δ' αὐτὶκ' ἐπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
 Ἄν δ' Ὀδυσσεὺς πολυμήτις· ἀτὰρ κήρυκες ἀγαυοὶ
 Ὀρκία πιστὰ θεῶν συναγόν, κρήτηρι δὲ οἶνον
 Μίσγον· ἀτὰρ βασιλευσὶν ὕδωρ ἐπὶ χεῖρας ἐχεύαν· 270
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μαχαιράν,
 Ἥ οἱ παρ' Ἰφιδῆος μέγα κούλεον αἰὲν αὐρτο,
 Ἀρνῶν ἐκ κεφαλῶν τὰμνε τρίχας· αὐτὰρ ἐπειτα

Adnotatio.

V. 259. ῥίγησεν δ' ὁ γέρων]
 Cohorruit, præ metu et de filio
 dimicaturus, et de rerum summa.

V. 260. Ἴππους ζευγνυμέναι]
 Qua analogia ζευγνύμεναι fit a
 ζευγνύμι, vide Primam hujus Προ-
 παρασκευῆς Partem.

V. 261. Ἄν δ' ἄρ' ἐβη Πρίαμος,
 κατὰ δ' ἥνια τείνεν ὀπίσσω] Interea
 Reges, ingenti mole Latinus Qua-
 drijugo vehitur curru — bigis it
 Turnus in albis — Hinc Pater Æ-
 neas — Et juxta Ascanius — Pro-
 cedunt castris. Æn. XII. 161.

εἰς τὸ πεδῖον κατελθεῖν, ἵνα πιστοὺς ὅρκους ποιήσῃτε. Ὁ
 δὲ Ἀλεξάνδρος καὶ ὁ φιλοπόλεμος Μενέλαος τοῖς μακροῖς
 δοράσι μαχησθῶσι περὶ τῆς γυναικός· (255) τῷ δὲ νικη-
 σοντι ἀν' ἡ γυνὴ καὶ τὰ κτήματα ἀκολουθήσειαν. Οἱ δὲ
 λοιποὶ, φιλίαν καὶ ὅρκους πιστοὺς ποιήσαντες, κατοικου-
 μεν εἰς τὴν μεγαλοβῶλον καὶ εὐγείον Τροίαν· οὗτοι δὲ πο-
 ρευθήσονται εἰς τὸ ἵπποτροφὸν Ἀργεῖον, καὶ εἰς τὴν Ἑλλη-
 νίδα γῆν τὴν καλὰς γυναικάς ἐχούσαν. Οὕτως εἶπεν. ὁ
 δὲ γέρων ἐφοβήθη, παρεκελεύσατο δὲ τοὺς ἑταίρους (260)
 καὶ τοὺς ἵππους ζευγνύναι. οὗτοι δὲ σπουδαίως ἐπείσθησαν.
 Ἀνεβῆ δὲ καὶ ὁ Πρίαμος, καὶ τὰ λῶρα ὀπίσω ἐξεπέμνε·
 σὺν αὐτῷ δὲ ὁ Ἀντήνωρ ἐν τῷ περικαλλεῖ ἄρματι καθέζετο.
 Οὗτοι δὲ κατὰ τὸ πεδῖον ἐπὶ τῶν ἀριστερῶν μερῶν ἤλασαν
 τοὺς ταχείς ἵππους. Ἀλλ' ὅτε δὴ παρεγενοντο ἐπὶ τοὺς
 Τρῶας καὶ τοὺς Ἕλληνας, (265) ἐκ τῶν ἵππων αὐτῶν
 ἀποβάντες ἐπὶ τὴν γῆν τὴν πολλοὺς τρέφουσιν, εἰς τὸ
 μέσον τῶν Τρῶων καὶ τῶν Ἑλλήνων ἐν τάξει ἐπορεύοντο.
 Εὐθὺς δὲ μετὰ ταῦτα διεγείρετο καὶ ὥρματο καὶ ὁ βασι-
 λεὺς τῶν ἀνδρῶν Ἀγαμέμνων, διηγερθὴ δὲ καὶ ὁ πολυβούλος
 Ὀδυσσεύς. οἱ δὲ λαμπροὶ κηρύκες σὺνηγον τὰ ὀρκωμοσίᾳ τῶν
 Θεῶν, τὸν δὲ οἶνον ἐν τῷ κρατηρὶ (270) ἀνέμιγνυν· τοῖς δὲ
 βασιλευσὶ μετὰ ταῦτα ὕδωρ ἐν ταῖς χερσὶ ἐπέχεον νίψασ-
 θαι. Ὁ δὲ τοῦ Ἀτρεὺς υἱὸς ἐν ταῖς χερσὶ σπασαμένος καὶ
 λαβὼν μαχαίραν, ἥτις αὐτῷ πλησίον τῆς μεγάλης ξίφο-
 δηκῆς αἰεὶ ἐκρεμάτο, ἐκ τῶν ἀρνῶν τῶν κεφαλῶν τὰς τρίχας

Adnotatio.

V. 273. Ἀρνῶν ἐκ κεφαλῶν *media inter cornua setas*. Æn. VI.
 ταμνε τρίχας] *Et summas carpens* 245. *et tempora ferro Summa no-*

Κηρυκες Τρωων και Αχαιων νειμαν αριστοις·
 Τοισιν δ' Ατρεϊδης μεγαλ' ευχετο, χειρας ανασχων· 275
 Ζευ πατερ, Ιδηθεν μεδεων, κυδιστε, μεγαιστε,
 Ηελιος θ', ος παντ' εφορας, και παντ' επακουεις,
 Και Ποταμοι, και Γαια, και οι υπενερθε καμοντας
 Ανθρωπους τινυσθον, ο τις κ' επιορκον ομοσση,
 'Υμεις μαρτυροι εστε, φυλασσετε δ' ορκια πιστα· 280
 Ει μεν κεν Μενελαον Αλεξανδρος καταπεφνη,
 Αυτος επειθ' 'Ελενην εχετω και κτηματα παντα,
 'Ημεις δ' εν νηεσσι νεωμεθα ποντοποροισιν·
 Ει δε κ' Αλεξανδρον κτεινη ξανθος Μενελαος,
 Τρωας επειθ' 'Ελενην και κτηματα παντ' αποδουναι, 285
 Τιμην δ' Αργείοις αποτινεμεν ηντιν' εοικεν,
 'Η τε και εσσομενοισι μετ' ανθρωποισι πεληται.
 Ει δ' αν εμοι τιμην Πριαμος Πριαμοιο τε παιδες
 Τινειν ουκ εθελωσιν, Αλεξανδροιο πεσοντος,
 Αυταρ εγω και επειτα μαχεσσομαι, εινεκα ποινης, 290
 Αυθι μενων, ειως κε τελος πολεμοιο κιχειω.

Adnotatio.

tant pecudum. Æn. XII. 173.

V. 276. Ζευ πατερ, Ιδηθεν με-
δεων, κυδιστε, μεγαιστε] *Heraclides*
Ponticus citat: Ζευ κυδιστε, με-
γιστε, κελαινεφες, αιθερι ναιων.

V. 277 — 284. Ηελιος θ' —
και Ποταμοι, και Γαια —. 'Υμεις
μαρτυροι εστε —. Ει μεν κεν Με-
νελαον —. Ει δε κ' Αλεξανδρον—]
Sol, qui terrarum flammis opera

omnia lustras; — Et Diræ ultri-
ces. — Æn. VI. 607. Esto nunc
Sol testis, et hæc mihi Terra pre-
canti, — Et Pater Omnipotens, et
tu Saturnia Juno — Fontesque Flu-
viosque voco. — Cesserit Ausonio
si fors victoria Turno, Convenit
Evandri victos discedere ad urbem;
Cedet Iūlus agris; nec post arma
ulla rebelles Æneadæ referent, fer-

εκοψε· μετα ταυτα δε οἱ κηρυκες, οἱ ὑπηρεται των Τρωων και των Ἑλληνων, τοις βελτιστοις ενεμερισαν. (275) Εν τουτοις ὁ υἱος του Ατρεως μεγαλως τας χειρας ανεγειρας ηυχετο, ω Ζευ πατερ, ὁ της Ιδης βασιλευων, μεγαιστε και ενδοξε, και ω Ἡλιε, ὅστις τα παντα βλεπεις και παντα ακουεις, και ω Ποταμοι, και ω Γη, και οἵτινες κατωθεν τους αποθανοντας ανθρωπους τιμωρεισθε, ὅστις ψευδες ομωση, (280) ὑμεις εστε μαρτυρες, και τα ὀρκωμοσια πιστως φυλασσετε· εαν μεν τον Μενελαον ὁ Αλεξανδρος φονευση, αυτος εις το μετα ταυτα την Ἑλενην εχετω και παντα τα κτηματα, ἡμεις δε συν ταις θαλασσοπλοοις ἡμων ναυσι πορευθωμεν· εαν δε τον Αλεξανδρον ὁ Ξανθος Μενελαος φονευση, (285) τους Τρωας μετα ταυτα Ἑλενην και παντα τα χρηματα αποδουναι, και τιμην τοις Ἑλλησιν αποδουναι ἥντινα πρεπει, ἥ τε και εν ταις μελλουσαις γενεαις και ανθρωποις ὑπαρξει. Εαν δ' εμοι ὁ Πριαμος και οἱ του Πριαμου παιδες τιμην ανταποδιδοναι ου βουλονται, φονευθεντος του Αλεξανδρου, (290) μετα ταυτα εγω ἐνεκα της αντεκτισεως και ανταποδοσεως πολεμησω ενταυθα μενων, ἕως αν του πολεμου το τέλος καταλαβω.

Adnotatio.

rove hæc regna lacescent. Sic nostrum annuerit nobis victoria martem, — paribus se legibus ambæ Invictæ gentes æterna in fœdera mittant. Æn. XII. 176. &c.

V. 278. καμοντας] Optime et significanter exprimit id hæc vox, quod Latine dicitur, vita

functos ; pari ratione ac, Officio functos, Honore functos, Labore functos ; et similia siqua sunt.

V. 279. τιννυσθον] Δυῖκω δε αριθμῶ κεχρηται, ειπων, Τιννυσθον· εστι γαρ ὁ λογος προς Πλουτωνα και Περσεφονην. Schol.

Η, και απο στομαχους αρνων ταμε νηλεῖ χαλκῳ.
 Και τους μεν κατεθηκεν επι χθονος ασπαιροντας,
 Θυμου δευομενους· απο γαρ μενος εἴλετο χαλκος·
 Οινον δ' εκ κρητηρος αφυσταμενοι δεωαεσσιν 295
 Εκχεον, ηδ' ευχοντο θεοις αιειγενετησιν·
 Ὡδε δε τις ειπεσκειν Αχαιων τε Τρωων τε·
 Ζευ κυδιστε, μεγαιστε, και αθανατοι θεοι αλλοι,
 Ὅπποτεροι πρωτεροι ὑπερ ὀρκια πημηνειαν,
 Ὡδε σφ' εγκεφαλος χαμαδις ῥεοι, ὡς ὁδε οινος, 300
 Αυτων, και τεκεων· αλοχοι δ' αλλοισι μιγειεν.
 Ὡς εφαν· ουδ' αρα πω σφιν επεκραιαινε Κρονιων.
 Τοισι δε Δαρδανιδης Πριαμος μετα μυθον εειπε·
 Κεκλυτε μευ, Τρωες, και εὔκνημιδες Αχαιοι·
 Ητοι εγων ειμι προτι Ιλιον ηνεμοεσσαν 305
 Αψ, επει ουπως τλησομ' εν οφθαλμοισιν ὄρασθαι
 Μαρναμενον φιλον υἱον αρηϊφιλῳ Μενελαῳ.
 Ζευς μεν που τογε οιδε και αθανατοι θεοι αλλοι,
 Ὅπποτερῳ θανατοιο τέλος πεπρωμενον εστιν·
 Η ῥα, και ες διφρον αρνας θετο ισοθεος φως· 310
 Αν δ' αρ' εβαιν' αυτος, κατα δ' ἥνια τεινεν οπισσω·
 Παρ δε οἱ Αντηνωρ περικαλλεα βησατο διφρον·
 Τω μεν αρ' αψορῆροι προτι Ιλιον απονεοντο.

Adnotatio.

V. 292. Η, και απο στομαχους
 αρνων ταμε] *Talibus inter se fir-*
mabant fœdera dictis, Conspectu
in medio procerum; tum rite sacra-
tas In flammam jugulant pecudes.

Æn. XII. 212.

V. 293. επι χθονος ασπαιρον-
 τας, Θυμου δευομενους] *Exanimis-*
que tremens procumbit humi. Æn.
 V. 481.

Εφη, και τῷ ἀνηλεὶ σιδηρῷ ἀπεκτείνει τοὺς στομαχοὺς
 τῶν ἀρνῶν. Καὶ τοὺτους μὲν κατέδηκεν ἐπὶ τῆς γῆς ψυ-
 χορῶντας, τῆς ψυχῆς ἐνδεδειγμένους, οὕτως γὰρ τὴν δύναμιν
 αὐτοῖς ὁ σιδηρὸς ἀφείλετο. (295) Τὸν δὲ οἶνον ἐκ τοῦ
 κρατήρος τοῖς ποτηριοῖς ἀπαντλήσαντες, ἐξεχέον, καὶ ἠυ-
 χοντο τοῖς αἰεὶ, διὰ παντός, οὐσι Θεοῖς. Οὕτως δὲ τις
 εἶπεν ἐκ τῶν Ἑλλήνων καὶ τῶν Τρώων, ὦ Ζεῦ ἐνδοξε
 καὶ βελτιστέ, καὶ οἱ λοιποὶ ἀθάνατοὶ ἄλλοι Θεοί, ὅποιοι
 προτεροὶ τοὺς ὅρκους βλαψείαν, (300) οὕτως ὁ ἐγκε-
 φαλὸς αὐτῶν ἐπὶ τὴν γῆν καταρῥέυσῃ καὶ χυθείῃ, ὥς
 οὗτος ὁ οἶνος, αὐτῶν, καὶ τῶν τέκνων αὐτῶν. αἱ δὲ γυ-
 ναικες αὐτῶν ἄλλοις μιχθεῖσαν. Οὕτως εἶπεν. οὐπῶ δὲ
 δὴ αὐτοῖς τοῦτο ἐξεπλήρωσε ὁ υἱὸς τοῦ Κρόνου. Ἐν τοῦτοις
 δὲ ὁ τοῦ Δαρδανοῦ παῖς Πρίαμος λόγον εἶπεν, ἀκούσατε
 μου ὦ Τρῶες καὶ ὦ εὐσπλοὶ Ἕλληνες, (305) ἦτοι ἐγώ
 μὲν ἀπείμι πρὸς τὴν ὑψηλὴν Ἰλίον εἰς τοῦπισῶ, ἔπει
 οὐδαμῶς καρτερήσω ἐν τοῖς ὀφθαλμοῖς βλέπειν μαχο-
 μένον τὸν προσφίλη μου υἱὸν τῷ φιλοπολεμῷ Μενελάῳ.
 Ὁ Ζεὺς μὲν πού τοῦτο γινώσκει καὶ οἱ λοιποὶ ἀθάνατοὶ
 Θεοί, ὅποιον τὸ τέλος τοῦ θανάτου μεμοιραμένον ἐστὶ.
 (310) Εφη δὲ, καὶ εἰς τὸ ἄρμα τοὺς ἀρνας ἔθετο ὁ ἴσος
 Θεοῖς ἀνὴρ· ἀνεβη δὲ καὶ αὐτὸς ὁ Πρίαμος, καὶ τὰ λῶρα
 ὀπισῶ κατέτελλε. Παρ' αὐτῷ δὲ καὶ ὁ Ἀντήνωρ ὑπὸ τὸ
 περικαλλὲς ἄρμα ἀνεβη. Καὶ οὗτοι μὲν δὴ ὀπισθορμητοὶ
 πρὸς τὴν Ἰλίον ἐπανηρχοντο. Ὁ δὲ Ἔκτωρ, ὁ τοῦ Πρια-

Adnotatio.

V. 306. ἐπεὶ οὐπῶς τλήσομ' pugnam aspicere hanc oculis, non
 ἐν ὀφθαλμοῖσιν ὁρασθαι] Non fœdera possum. Æn. XII. 212.

Ἐκτωρ δὲ Πριαμοιο παῖς καὶ διος Ὀδυσσεύς
 Χῶρον μὲν πρῶτον διεμετρεόν, αὐτὰρ ἐπεὶ τὰ 315
 Κληροῦς ἐν κυνεῇ χαλκῆρεϊ παλλὸν ἔλοντες,
 Ὅπποτερος δὴ προσθεν ἀφείη χαλκεὸν ἐγχός.
 Λαοὶ δ' ἤρῃσαντο, θεοῖσι δὲ χεῖρας ἀνεσχόν.
 Ὡδὲ δὲ τίς εἶπεσκεν Ἀχαιῶν τε Τρῶων τε.
 Ζεῦ πατερ, Ἰδὴθεν μέδεων, κυδίστε, μεγίστε 320
 Ὅπποτερος τὰδε ἐργα μετ' ἀμφοτεροῖσιν ἐθήκε,
 Τὸν δὸς ἀποφθιμένον δυναι δομον Αἴδος εἰσῶ,
 Ἡμῖν δ' αὖ φιλοτῆτα καὶ ὀρκία πιστὰ γενεσθαι.
 Ὡς ἂρ' ἐφάν· παλλέν δὲ μέγας κορυθαῖολος Ἐκτωρ,
 Ἀψ' ὀρώων· Παριος δὲ θῶος ἐκ κληρὸς ορούσεν. 325
 Οἱ μὲν ἐπειθ' ἵζοντο κατὰ στιχάς, ἥχι ἑκάστῳ
 Ἴπῳοι αἰρσιπῶδες, καὶ ποικίλα τευχέ' ἐκείτο.
 Αὐτὰρ ὃ γ' ἀμφ' ὠμοῖσιν ἐδύσατο τευχέα καλά
 Διὸς Ἀλεξάνδρος, Ἑλενῆς ποσὶς ἠΰκομοιο.
 Κνημίδας μὲν πρῶτα περὶ κνημῆσιν ἐθήκε 330
 Καλάς, ἀργυρεοῖσιν ἐπισχυρίοις ἀραρυίας·
 Δευτέρου αὖ, θῶρηκα περὶ στήθεσσιν ἐδύνεν
 Οἷο κασιγνητοιο Λυκάονος· ἤρμοσε δὲ αὐτῷ·
 Ἀμφὶ δ' ἂρ' ὠμοῖσιν βαλετο ξίφος ἀργυροήλον, (310)

Adnotatio.

- V. 315. Χῶρον μὲν πρῶτον κηρεῖ] *Convenere viri, dejectam-
 διεμετρεόν] Campum ad certamen, que ærea sortem Accepit galea.
 magnæ sub mænibus urbis, Di- Æn. V. 490.
 mensi Rutulique viri Teucrique V. 330. Κνημίδας μὲν πρῶτα,
 parabant. Æn. XII. 116. &c.] *Rutulū thoracā indutus
 V. 316. Κληροῦς ἐν κυνεῇ χαλ- ahenis Horrebat squamis, suras-**

μου παῖς, καὶ ὁ ἐνδοξὸς Ὀδυσσεύς (315) τὸν τόπον μὲν
πρῶτον διεμετρήσαν· μετὰ ταῦτα δὲ τοὺς κληροὺς λαβόν-
τες ἐν τῇ σιδήρῳ καὶ χαλκῷ ἐϋήρμοσμένην περικεφαλαιὰ
ἐκινούν, ὅποιος δὴ προτερος πεμψεῖε τῷ σιδήρῳ ἡρμοσμένον
δορυ. Οἱ δὲ οἱ οἱ ἤσαντο, καὶ τοῖς θεοῖς τὰς χεῖρας
ἀνέτεινον. Οὕτως δὲ τις εἶπεν ἐκ τῶν Ἑλλήνων καὶ
τῶν Τρώων, (320) ὦ πατερ, ὦ Ζεῦ, ὁ τῆς Ἰδῆς βασι-
λευῶν, ἐνδοξε, βελτιστέ, ὅποιος ταῦτα τὰ ἔργα ἐν ἀμ-
φοτέροις εἰργασάτο, τοῦτον δὲ ἀποθανόντα εἰς τὸ οἶκῆμα
τοῦ Ἄϊδου ἐλθεῖν, ἡμῖν δὲ φίλιαν καὶ πιστὰς ἔρκους
γενεσθαι. Οὕτως εἶπεν. ἐκινεῖ δὲ τὴν περικεφαλαιὰν
εὐκίνητον ἔχων ὁ μέγας Ἑκτώρ, (325) εἰς τοῦπισω βλε-
πών· ὁ δὲ τοῦ Ἀλεξάνδρου κληρὸς ταχέως ἐξώρμα. Οὗ-
τοι μὲν μετὰ ταῦτα ἐπὶ τὰς ἑαυτῶν τάξεις ἐκαθεζόντο,
ὅπου ἑκάστῳ οἱ ταχεῖς ἵπποι ἴσταντο, καὶ τὰ ποικίλα
ἐκείντο ὅπλα. Οὗτος δὲ ἐν τοῖς ὤμοις περιεβαλετο τὰ
ὅπλα τὰ καλά, ὁ ἐνδοξὸς Ἀλεξάνδρος, ὁ ἀνὴρ τῆς καλ-
λικομοῦ Ἑλένης. (330) Πρῶτον μὲν σιδήρεα ὑπόδηματά
ἐν ταῖς κνημαῖς αὐτοῦ ἐθήκε καλά, ἐπὶ τοῖς ἀργυρεοῖς
αστραγαλοῖς αὐτοῦ ἐϋἡρμοσμένα. Ἐκ δευτέρου θώρακα
ἐν τοῖς στήθεσι αὐτοῦ ἐνεδύσατο τοῦ ἰδίου ἀδελφοῦ τοῦ
Λυκάονος, ἀρμόδιον δὲ αὐτῷ ἐγενετο. Ἐν δὲ τοῖς ὤμοισι
αὐτοῦ καὶ τὸ ἀργυροῦς ἡλὸς ἔχον ξίφος περιεβαλετο

Adnotatio.

que incluserat auro; — laterique lateri clypeus, loricaque tergo est.
accinxerat ensem. Æn. XI. 487. Æn. XII. 432.

V. 333. ἡρμοσε δ' αὐτῷ *Habilis*

Χαλκεον· αυταρ επειτα σακος μεγα τε στιβαρον τε· 335
 Κρατι δ' επ' ιφθιμῳ κυνεην ευτυκτον εθηκεν,
 'Ιππουριν· δεινον δε λοφος καδυπερθεν ενεθεν·
 Είλετο δ' αλκιμον εγχος, ὃ οἱ παλαμηφιν αρηρει·
 'Ως δ' αὐτως Μενελαος αρηϊος εντέ' εδυεν.

Οἱ δ' επει ουν ἐκατερθεν ὁμιλου θωρηχθησαν, 340
 Ες μεσσον Τρωων και Αχαιων εστιχωωντο,
 Δεινον δερκομενοι· θαμβος δ' εχεν εισορωντας
 Τρωας θ' ἰπποδαμους, και εὔκνημιδας Αχαιους.
 Και ῥ' εγγυς στητην, διαμετρητῳ ενι χωρῳ,
 Σειοντ' εγχειας, αλληλοισιν κοτεοντε. 345

Προσθε δ' Αλεξανδρος προΐει δολιχοσκιον εγχος,
 Και βαλεν Ατρεϊδαο κατ' ασπιδα παντοσε ισην,
 Ουδ' ἐρρήξεν χαλκον, ανεγναμφθη δε οἱ αιχμη
 Ασπιδι εν κρατερῃ· ὃ δε δευτερος ωρνυτο χαλκῳ
 Ατρεϊδης Μενελαος, επευξαμενος Διὶ πατρι· 350

Ζευ ανα, δος τισασθαι, ὃ με προτερος κακ' εοργε,
 Διον Αλεξανδρον, και εμης ὑπο χερσι δαμασσον·
 Οφρα τις ἐρρίγησι και οψιγονων ανθρωπων,
 Ξεινοδοκον κακα ῥεζαι, ὃ κεν φιλοτητα παρασχη.

Adnotatio.

V. 337. 'Ιππουριν· δεινον δε κατ' ασπιδα, — Ουδ' ἐρρήξεν χαλ-
 λοφος] *Ære caput fulgens, cris-* κον. *Rauco quod protinus ære*
taque hirsutus equina. Æn. X. repulsum, Et summo clypei ne-
 869. *quicquam umbone perpendit. Æn.*

V. 338. αλκιμον εγχος] *Valid-* II. 545.
dam hastam. Æn. X. 401.

V. 355. προΐει δολιχοσκιον εγ-

V. 347. Και βαλεν Ατρεϊδαο χος — Δια μεν ασπιδος ηλθε, —

(335) το σιδηρουν. μετα ταυτα δε την ασπιδα αυτω την μεγαλην και ισχυραν. Επι δε τη ισχυρα αυτου κεφαλη κεφαλαιαν ευκατασκευαστον εθηκε, την εξ ιππειων τριχων, φοβερων δε ο λοφος υπερανωθεν ενευεν. Ελαβε δε και το ισχυρον αυτου δορυ, οπερ εν ταις χερσι αυτου αρμοδιον ην. Ουτως δη ομοιως ο πολεμικος Μενελαος τα οπλα αυτου ενεδυσατο. (340) Ουτοι δε επει ουν εκ του εκατερου οχλου καθωπλισαντο, εις το μεσον των Τρωων και των Ελληνων εν ταξει επορευοντο, δεινον εις αλληλους βλεποντες· καταπληξις δε κατειχε τους βλεποντας τους τε ιππικωτατους Τρωας και τους ευοπλους Ελληνας. Και δη εν τω μεμετρημενω τοπω εγγυς αλληλων εστησαν, (345) τα δορατα αυτων σειοντες, και εν αλληλοις οργιζομενοι. Προτερος δε ο Αλεξανδρος προεπεμψε το μακροπορευτον δορυ, και εβαλεν τον υιον του Ατρεως κατα την πανταχοθεν ισην ασπιδα, ουδαμως δε εν τη ασπιδι χαλκον διεκοψεν, η δε επιδορατις αυτω ανεκαμφθη εν τη ισχυρα ασπιδι. ουτος δε δευτερος ωρματο τω σιδηρω (350) ο υιος του Ατρεως Μενελαος, τω πατρι των Θεων Διι επευξαμενος, ω Ζευ βασιλευ, παρασχε τιμωρησασθαι, ος εις εμε προτερον κακα ειργασατο, τον ενδοξον Αλεξανδρον, και υπο ταις εμαις χερσι φονευσον, οπως τις φοβηθη και των μεταγενεστερων ανθρωπων, επι τον ξενοδοχον αυτου πραξαι

Adnotatio.

Και δια θωρηκος] *Hastam jactit: Transiit intextum tauris opus. illa per orbem Ære cavum triplici, per linea terga, tribusque* Æn. X. 783.

Η ῥά, και ἀμπεπάλων προΐει δολιχοσκιον ἐγχος, 355
 Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα παντοσε ἰσὴν.
 Δία μὲν ἀσπίδος ἦλθε φαεινῆς ομβριμον ἐγχος,
 Καὶ δια θωρηκος πολυδαίδαλου ἡρηρεῖστο.
 Ἀντικρυ δὲ παρὰ λαπαρὴν διαμήσε χιτῶνα
 Ἐγχος· ὁ δ' ἐκλινθε, καὶ ἀλευατο κῆρα μελαίναν· 360
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυροηλον,
 Πληξεν ἀνασχομενος κορυθὸς φαλον· ἀμφὶ δ' ἀρ' αὐτῷ
 Τριχθα τε καὶ τετραχθα διατρύφεν ἐκπέσε χεῖρος.
 Ἀτρεΐδης δ' ὤμωξεν, ἰδὼν εἰς οὐρανὸν εὐρυν·
 Ζεὺ πάτερ, οὐτὶς σείο θεῶν ὀλωτερος ἄλλος· 365
 Ἡ τ' ἐφάμην τισέσθαι Ἀλεξάνδρον κακότητος·
 Νυν δὲ μοι ἐν χεῖρεσσ' εἰσὶν ξίφος· ἐκ δὲ μοι ἐγχος
 Ἠΐχθη παλαμῆφιν ἐτώσιον, οὐδ' ἐβάλον μιν.
 Ἡ, καὶ ἐπαΐξας, κορυθὸς λαβὼν ἰωπόδασειης,
 Ἐλκε δ' ἐπιστρέψας μετ' εὐκνημίδας Ἀχαιοὺς· 370
 Ἀγχε δὲ μιν πολυκεστός ἱμάς ἀπάλην ὑπὸ δειρὴν,

Adnotatio.

V. 356. Πριαμίδαο] In quibusdam vocabulis, ubi breves tres syllabæ concurrunt, prima euphoniæ gratia producitur. — *mucro, gladius seu futilis, ictu Dissiluit; fulva resplendent fragmina arena.* Æn. XII. 731. 740. Non assequutus est, hoc in loco, *Homeri* artem *Virgilius*. Nam, ut ait *Eustathius*, in hoc versu εἰποις

V. 357. Δία μὲν ἀσπίδος ἦλθε] Rapidissimum hastæ transitum pulcherrime et ζωγραφικῶς depingit *Versus*, a brevibus statim exorsus syllabis tribus.

V. 363. Τριχθα τε καὶ τετραχθα διατρύφεν ἐκπέσε] *Perfidus ensis Frangitur, in medioque arden-*

tem deserit ictu. — *mucro, gladius seu futilis, ictu Dissiluit; fulva resplendent fragmina arena.* Æn. XII. 731. 740. Non assequutus est, hoc in loco, *Homeri* artem *Virgilius*. Nam, ut ait *Eustathius*, in hoc versu εἰποις ἀν σιδήρου θραυομένου ἀκουεῖν· τοιοῦτον γὰρ τινα ἦχον ἢ τῶν λέξεων ὑπῆχει τραχυτῆς, ἐπιτηδὲς οὕτω φραζόντος τοῦ ποιητοῦ, ὀνοματοποιίας τρόπῳ. Sunt qui hoc

κακα, ὅστις φιλίαν παρασχη. (355) Εφη δε, και σειων
και κινων προεπεμιψε το μακροπορευτον δορυ, κατα δε
την πανταχοθεν ισην ασπιδα του υίου του Πριαμου το
δορυ εβαλε. Και δια μεν της λαμπρας ασπιδος εισελ-
θεν το ισχυρον δορυ, και δια του ποικιλου θωρακος ενηρ-
μοσθη και ενεπαγη. Εξ εναντιας δε δι' ὅλου διελθων
πλησιον της λαπαρας διεκοψε τον χιτωνα (360) το δορυ·
οὔτος δε διεκλιθη, και την θανατηφορον εξεφυγε μοιραν.
Ὁ δε υίος του Ατρεως ἔλκυσας το αργυρους ἦλους εχον
ξιφος, ανατεινας το προμετωπιδιον της περικεφαλαιας ε-
πληξε· παρα δε αυτον το δορυ εις τρια και τεσσαρα δια-
κλασθεν της χειρος αυτου εξεπεσεν. (365) Ὁ δε υίος του
Ατρεως εις τον πλατυν ουρανον θεασαμενος εστεναξε και
ειπεν, ω πατερ Ζευ, ουδεις των Θεων ολεθροποιότερος αλ-
λος σου εστιν. Ουτως δη ελογισαμην ἔνεκα της κακίας
αυτου τον Αλεξανδρον αντιτιμωρησασθαι· νυν δε εν ταις
χερσι μου το ξιφος κατεκλασθη· και το δορυ μου ὥρ-
μηθη ματαιιον εκ της παλαμης μου, ουδαμως δε αυτον
εβαλον. Εφη, και εφορμησας, εκ της περικεφαλαιας της
εξ ἰππειων τριχων δασείας επελαβετο· (370) Επι-
στρεψας δ' αυτον εἶλκεν επι τους καλας κνημιδας εχοντας
Ἕλληνας· Απεπνίξε δε αυτον ὁ πολυκεντητος λωρος ὑπο

Adnotatio.

in versu, pro διατρυφεν, legant
διατρυφθεν. Cæterum innumeris
in locis Poetam versus sui nu-
meros, verborumque ipsorum
Sonum (vide jam supra ad v.
357.) ad rei dicendæ naturam

quasi ζωγραφικως εκτετυπωμενην
exegisse, notissimum est.

V. 371. πολυκεστος ἱμας ἀπα-
λην ὑπο δειρην] Ad personam
quam convenientissime.

Ὅς οἱ ὑπ' ἀνθερεωνος οἶκος τέτατο τρυφαλείης.
 Καὶ νῦν κεν εἰρύσσειν τε, καὶ ἀσπετον ἦρατο κύδος,
 Εἰ μὴ ἄρ' ὅξυ νοήσε Δίος θυγάτηρ Ἀφροδίτη,
 Ἥ οἱ ῥήξεν ἱμαντα βροοῖς ἱφί κταμένοιο· 375
 Κεῖνῃ δὲ τρυφαλείᾳ ἅμ' ἐσώετο χεὶρὶ παχείῃ.
 Τὴν μὲν ἐπειθ' ἥρως μετ' εὐκνημίδας Ἀχαιοὺς
 ῥίψ' ἐπιδίνησας, κομίσαν δ' ἐριήρες ἑταῖροι.
 Αὐτὰρ ὁ αἶψ' ἐπόρουσε κατακταμέναι μενεαίνων
 Ἐγχεῖ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη, 380
 ῥεῖα μάλ', ὥστε θεοῖς· ἐκαλύψε δ' ἄρ' ἠέρι πολλῇ.
 Καδ' δ' εἰς ἐν θαλάμῳ εὐωδεῖ, κηωεντι.
 Αὐτὴ δ' αὖθ' Ἑλένην καλεοῦσ' ἱεὺ τὴν δ' ἐκίχανε
 Πυργῷ ἐφ' ὑψηλῷ· περὶ δὲ Τρῳαὶ ἄλῃς ἦσαν·
 Χεὶρὶ δὲ νεκταρέου ἑάνου ἐτίναξε λαβούσι· 385
 Γρηῖ δὲ μιν εἰκυῖα παλαιγενεῖ προσεεῖπεν
 Εἰροκομῷ, ἣ οἱ Λακεδαιμόνι ναιετάωσῃ
 Ἡσκειν εἰρία καλά, μαλίστα δὲ μιν φιλεέσκε·
 Τῇ μιν εἰσαμένη προσεφώνεε δι' Ἀφροδίτη.
 Δεῦρ' ἴθ'· Ἀλεξάνδρος σε καλεῖ οἶκόνδε νεεσθαι· 390

Adnotatio.

V. 375. ἱμαντα βροοῖς ἱφί κτα-
 μένοιο] Τῶν γὰρ μὴ νοσῶ μηδὲ
 γῆρα διαλυομένων, ἀλλ' ὑπὸ σφα-
 γῆς, εὐτόνον το δερμα καὶ στρυφ-
 νον [fortasse στυφρον] γίνεσθαι.
 τα δὲ ὑπὸ θηρίων δηχθέντα, —
 καὶ τοῖς δερμασι φλιδαν καὶ ῥα-
 κουσθαι. *Plutarch. Symposiac. Lib.*
II. Probl. 9.

V. 380. Ἐγχεῖ χαλκείῳ] Ὅτι
 δὲ ἐπὶ τῶν ἡρώων τὰ ὅπλα ὁμοίως
 χαλκὰ ἦν πάντα, μαρτυρεῖ μοι καὶ
 Ὅμηρος — . Βεβαίως δὲ καὶ ἄλλως
 μοι τὸν λόγον, ἐν Φασηλίδι ἀνα-
 κείμενον, ἐν Ἀθῆναις ἱερῷ, τὸ δορυ
 Ἀχιλλεῶς· καὶ Νικομηδεύσιν, Ἀσ-
 κληπίου ναῶ, μαχαίρα ἡ Μεμνο-
 νος. Καὶ τοῦ μὲν ἢ τε αἰχμῇ καὶ

τον ἄπαλον τραχηλον, ὅστις αὐτῷ ὑποκατῷ τοῦ ὑπογε-
νειου συνδεσμος τῆς περικεφαλαιας ἐξηπλωτο. Καὶ δὴ
ανειλκυσεν αὐτον, καὶ μεγαλὴν δόξαν εἰλαβε, εἰ μὴ τα-
χεως ἐνοήσεν ἡ τοῦ Διὸς θυγατὴρ Ἀφροδίτη, (375) ἥτις
αὐτῷ διεῖρξε τοῦ ἐν ἰσχυί ἀποκτανθέντος βοῦς τὸν λω-
ρον. Κενὴ δὲ ἡ περικεφαλαια ὁμῶς τῇ ἰσχυρᾷ χειρὶ
ἠκολούθησεν. Καὶ αὐτὴν μὲν μετὰ ταῦτα ὁ ἡμίθεος
ἐπὶ τοὺς εὐοπλοὺς Ἕλληνας συστρεψας ἐῤῥίψεν, εἰλα-
βὼν δὲ αὐτὴν οἱ εὐαρμόστοι φίλοι. μετὰ ταῦτα δὲ οὗ-
τος ἐφορμήσεν φονεῦσαι προθυμουμένος τὸν Ἀλεξάνδρον
(380) τῷ σιδηρῷ δόρατι. τοῦτον δὲ ἡ Ἀφροδίτη ἐξηρπάσε,
λίαν εὐκολῶς, ὥς πρέπει θεὸν ἀρπάζειν. ἐκαλύψε δὲ αὐτὸν
πολλὴ ἀορασία· ἐκάθισε δὲ αὐτὸν ἐν τῷ αὐτοῦ κοιτῶνι
εὐωδεὶ καὶ τεθυμιασμένῳ. Αὐτὴ δὲ δὴ τὴν Ἑλένην θε-
λουσα καλεσθαι ἐπορεύθη· ταύτην δὲ κατέλαβε ἐπὶ τῷ
ὑψηλῷ πυργῷ· περὶ αὐτὴν δὲ καὶ Τρωϊκαὶ γυναῖκες δαψί-
λως ὑπῆρχον. (385) Τῇ δὲ χειρὶ αὐτῆς ἐκ τοῦ ἀφθαρ-
τοῦ καὶ λαμπροῦ ἱματίου ἐπιλαβομένη ἐτίναξε. Γραῖ δὲ
ἐκπαλαὶ γεγεννημένη ὁμοιωθεῖσα πρὸς αὐτὴν εἶπε τῇ τα-
ερῖα ἐπιμελουμένη καὶ ἐργαζομένη, ἥτις αὐτὴ ἐν τῇ Λακε-
δαιμονίᾳ κατοικοῦσιν κατεσκεύασε τὰ καλά ἐρῖα, καὶ μα-
λίστα αὐτὴν ἠγάπα. Ταύτῃ ὁμοιωθεῖσα πρὸς αὐτὴν
εἶπεν ἡ ἐνδοξὸς Ἀφροδίτη, (390) Δεῦρο πορεύθητι· ὁ Ἀλεξ-

Adnotatio.

ὁ σαυρωτὴρ, ἡ μαχαίρα δὲ καὶ	Ibid. τὸν δ' ἐξηρπάξ' Ἀφροδι-
διαπάσης, χαλκοῦ πεποδῆται.	τῇ] Itaque foedus deinceps frac-
Ταῦτα μὲν δὴ ἴσμεν ἔχοντα οὐ-	tum eo praetextu, quod evaserit
τως. Pausan. Laconic. lib. 3.	scilicet, nec interfectus fuerit
c. 3. Clark.	Paris.

Κείνος ὃγ' ἐν θαλαμῷ καὶ δινωτοῖσι λεχεσσι,
 Καλλεΐ τε στιλβῶν καὶ εἵμασιν, οὐδὲ κε φαιῆς
 Ἄνδρι μαχεσσομένον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
 Ἐρχεσθ', ἥε χοροῖο νεὸν ληγοντα καθεζεῖν.

Ὡς φάτο· τῇ δ' ἀρὰ θυμὸν ἐνὶ στήθεσσιν ὀρίνε. 395

Καὶ ῥ' ὥς οὖν ἐνόησε θεὰς περικαλλέα δειρὴν,
 Στήθεα θ' ἱμεροεντα, καὶ ὄμματα μαρμαίροντα,
 Θαμβήσεν τ' ἀρ' ἐπειτα, ἔπος τ' ἔφατ', ἐκ τ' ὀνομάζε·

Δαιμόνιη, τί με ταῦτα λίλαίεαι ἠπεροπτεύειν;

Ἡ πῃ με πρότερον πόλειων εὐ ναϊομένωνων 400

Ἀξεῖς, ἡ Φρυγίης, ἡ Μηονίης ἐρατεινῆς, (088)

Εἰ τίς τοι καὶ κείθε φίλος μεροπῶν ἀνδρῶπων;

Οὐνέκα δὴ νῦν διὸν Ἀλεξάνδρον Μενελάος

Νίκησας ἐθέλει στυγερὴν ἐμε οἰκάδ' ἀγεσθαι,

Τουνέκα δὴ νῦν δεῦρο δολοφρονεοῦσα παρεσθῆς; 405

Ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀποείπε κέλευθους·

Μηδ' ἐτί σοισι ποδεσσὶν ὑποστρεψείας Ὀλυμπον,

Ἀλλ' αἰεὶ περὶ κείνον οἷζυε, καὶ ἔφυλασσε,

Εἰσοκε σ' ἡ ἀλοχὸν ποιησέται, ἡ ὄγε δούλην.

—

—

Adnotatio.

—

V. 391. Κείνος ὃγ'—, Καλλεΐ *Avertens, rosea cervice refulsit.*
 τε στιλβῶν καὶ εἵμασιν] *Et nunc* *Æn. I. 406.*

ille Paris—Mæonia mentum mitra
crinemque madentem Subnexus. V. 398. ἐκ τ' ὀνομάζε] *Nomine*
clamat. Æn. IV. 674.

Æn. IV. 215. V. 400. Ἡ πῃ μέ] *Non interro-*

V. 392. Καλλεΐ τε στιλβῶν] *gativum est πῃ, sed H. scilicet ἡ,*
Athenæus interpretatur, Μυροῖς
αλειφομένος, Lib. 1. cap. 15. *num; πῃ πόλειων, in aliquam urbem.*

V. 404. στυγερὴν ἐμε] *Optimo*

V. 396. θεὰς περικαλλέα δειρὴν] *artificio Helenam semper inducit*

ανδρος σε καλει εις τον οικον εισελθειν. Εκεινος δη ουτος
εν τῷ θαλαμῷ αὐτοῦ καὶ ταῖς ποικιλαῖς κοιταῖς, τῷ
καλλεῖ ἀποστιλβῶν καὶ τοῖς ἱματίοις· καὶ εἰάν τε αὐτὸν
θεάσῃ, οὐκ ἂν εἴποις ἀνδρὶ μαχησαμένον τούτον εἰλθεῖν,
ἀλλ' ἐπὶ χορὸν ὑπερχεσθαι, ἢ ἐκ τοῦ χοροῦ νεώστι κατα-
παυθέντα καθεζεσθαι. (395) Οὕτως εἶπε. ταύτῃ δὲ τὴν
ψυχὴν ἐν τοῖς στήθεσι διεταράξε. Καὶ δὴ ῥ' οὖν ἐνοήσῃ
τὸν περικαλλὲς τραχὺλὸν τῆς θεᾶς, τὰ τε στήθη αὐτοῦ τὰ
ἐπιθυμητὰ, καὶ τοὺς λαμπροὺς ὀφθαλμούς, ἐξεπλάγη.
μετὰ ταῦτα δὲ λόγον εἶπε, καὶ δι' ὀνόματος ἐκαλεῖ· ὦ
κακοδαίμονια, τί ἐμε ταῦτα προθυμῇ ἐξαπατᾷ; (400)
Ἄρα δὴ πού ἐμε προῤῥώτερω τῶν ὑπαρχουσῶν πόλεων κα-
λῶς οἰκουμένων βουλὴ ἀπαγαγεῖν, ἐπὶ τῆς Φρυγίας, ἢ
Λυδίας τῆς ἐπεραστοῦ; Ἐάν τις κακείσῃ ὑπαρχεῖ φίλος ἐκ
τῶν μεμερισμένην τὴν φωνὴν ἔχοντων ἀνθρώπων. Διότι
δὴ ἀρτίως τὸν ἐνδοξὸν Ἀλεξάνδρον ὁ Μενελαὸς νικήσας,
βουλεταί με τὴν μισητὴν εἰς τὸν οἶκον αὐτοῦ διαγαγεῖν,
(405) τούτου χάριν δὲ ἐνταῦθα δόλια φρονούσα παρεστῆς
μοι; Πορεύθεισα πᾶσισιον αὐτοῦ καθεσθῆις, καὶ ἀπαρ-
νησαί τῶν θεῶν τὰς ὁδοὺς. Μὴδὲ ἐτι τοῖς σοῖς ποσὶ εἰς
τὸν Ὀλύμπον ὑποστρέψειας. Ἀλλ' αἰεὶ παρ' ἐκεῖνον τα-
λαιπῶρει, καὶ αὐτὸν φυλάττε, ἕως οὐ σε ἡ γυναῖκα ποιη-

Adnotatio.

dedecus suum profitentem.

V. 405. δολοφρονέουσα] *Simu-
lata mente locutum.* Æn. IV. 105.

V. 409. Εἰσοκε σ' ἡ ἀλοχὸν
ποιησεται, ἢ ὄγε δουλὴν] *Vox, ὄγε,*

nequaquam hic supervacanea
est, sed elegantissimam tum in
Græco tum in Latino sermone
emphasis habet, quam linguæ re-
centiores prorsus ignorant. *Odyss.*

Κεῖσε δ' ἐγὼν οὐκ εἰμι, νεμεσσητόν τε κεν εἴη, 410

Κείνου πορσυνέουσα λεχὸς· Τρῶαι δέ μ' ὀπίσσω

Πᾶσαι μῶμῃσονται· ἐχὼ δ' ἀχέ' ἀκριτὰ θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·

Μη μ' ἐρεθῇ, σχετλίη· μη χωσαμένη σε μεθεῖω,

Τῷ δέ σ' ἀπεχθῆρῶ, ὥς νυν ἐκπαγλ' ἐφίλησα· 415

Μέσσω δ' ἀμφοτέρων μητισσομαι ἐχθεὰ λυγρὰ

Τρῶων καὶ Δαναῶν· σὺ δὲ κεν κακὸν οἶτον ὀλήαι.

Ὡς ἐφάτ'· ἐδδείσεν δ' Ἑλένη Διὸς ἐκγεγαυῖα.

Βῆ δὲ κατασχομένη ἑάνῳ ἀργῇτι φαεινῷ,

Σιγῇ· πᾶσας δὲ Τρῶας λαθὲν· ἤρχε δὲ δαιμῶν. 420

Αἱ δ' ὅτ' Ἀλεξάνδροιο δομὸν περικαλλε' ἵκοντο,

Ἀμφιπολοὶ μὲν ἔπειτα θῶος ἐπὶ ἐργὰ τραποντο·

Ἡ δ' εἰς ὑψοροφὸν θαλάμῳ κίε διὰ γυναικῶν·

Τῇ δ' ἀρὰ διφρὸν ἔλουσα φιλομμείδης Ἀφροδίτη,

Ἀντί' Ἀλεξάνδροιο θεὰ κατεθήκε φερούσα· 425

Ἐνθα καθίζ' Ἑλένη, κόρη Διὸς αἰγιοχοιο,

Ὅσσε παλιν κλινάσα, πόσιν δ' ἠνιπαπε μύθῳ·

Ἡλυθεὶς ἐκ πολέμου· ὥς ὠφέλες αὐτόθ' ὀλεσθαι,

Adnotatio.

β'. 326. Ἡ τινὰς ἐκ Πύλου ἀξεί *ardens agit æquore toto, Nunc*
 ἀμυντορας ἠμαθοεντος, Ἡ ὄγε καὶ *dextra ingeminans ictus, nunc Ille*
 Σπαρτηθεν. Item Hesiodus, Ἐργ. *sinistra. Item Horatius: — nec*
 Ἡμερ. I. 224. Ἡ τῶν γε στρα- *dulces amores Sperne puer, ne-*
 τὸν εὐρυν ἀπώλεσεν, Ἡ ὄγε τει- *que Tu choreas. Carm. lib. I. Od.*
 χος· *et 320. Εἰ γὰρ τις καὶ χερσὶ* 9. Et Seneca: — *sive me altorem*
 βίῃ μεγαν ὀλβον ἔληται, Ἡ ὄγ' *vocas, Seu Tu parentem—. Herc.*
 ἀπο γλώσσης λήισσεται. Similiter *Fur. v. 1248. Non hæc versus*
Virgilius: Præcipitemque Daren *gratia intrusa; sed singularem*

σῆται, εἴτε δούλην. (410) Ἐκείσε δὲ ἐγὼ οὐ πορεύσομαι.
(μεμπτέον γὰρ τοῦτο ἐστὶ.) Κείνου θελούσα τὴν κοίτην
εὐτρεπίσαι· αἱ γὰρ Τρωικαὶ γυναῖκες μετὰ ταῦτα ὀπίσθεν
ἀπασαὶ μεμψονται. ἐχὼ δὲ λυπὰς ἀδιαχαρίστους καὶ
πολλὰς ἐν τῇ ψυχῇ. Πρὸς ταῦτα δὲ ὀργισθεῖσα εἶπεν ἡ
ἐνδοξὸς Ἀφροδίτη, μὴ με παροξύνε, ὦ κακῇ, μήπως ὀργισ-
θεῖσα σε καταλείψω, (415) οὕτως δὲ σε μισησὼ καθὼς
σε νῦν δ' ἐξοχὼς ἠγαπήσα. Μέσον δ' ἀμφοτέρων βουλευ-
σομαι μισθὴ χαλεπὰ τῶν Τρώων καὶ τῶν Ἑλλήνων· σὺ δὲ
ὑπὸ κακοῦ θανάτου διαφθάρῃς. Οὕτως εἶπεν. ἐφοβήθη
δὲ ἐκ τοῦ Διὸς γενηθεῖσα Ἑλένη. Ἐπορεύθη δὲ κατακα-
λυψαμένη τῷ λαμπρῷ σκεπασματι, (420) ἐν σιωπῇ·
πασὰς δὲ Τρωϊκὰς γυναῖκας ἐλάθε, προεπορεύετο δὲ ἡ θεὰ.
Αὗται δ' ὅτε τοῦ Ἀλεξάνδρου εἰς οἶκον τὸν περικαλλὴ
παρεγενοντο, αἱ μὲν δούλαι μετὰ ταῦτα ταχέως ἐπὶ τὰ
ἔργα ἐπηλθον. Ἡ δὲ Ἑλένη ἡ ἐνδοξοτάτη τῶν γυναικῶν
εἰς τὸν ὑψηλότερον θάλαμον ἐπορεύετο. Ταύτῃ δὲ φιλο-
γελῶς Ἀφροδίτη λαβούσα τὸν θρόνον, (425) ἡ θεὰ ἐξ
ἐναντίας Ἀλεξάνδρου φέρουσα κατεβήκε, ἐκείσε δὲ ἡ Ἑλένη
ἡ θυγατὴρ τοῦ Αἰγιοχοῦ Διὸς ἐκάδεσθη, τοὺς ὀφθαλμοὺς
εἰς τοῦπισθεν στρεψάσα· τὸν δὲ ἀνδρὰ αὐτοῦ λόγῳ ἐπε-
πληξέ, παρεγενου ἐκ τοῦ πολέμου· καὶ εἶδε ὠφέλες αὐτοῖ.

Adnotatio.

habent et in Græca lingua, et in
Romana, elegantiam. *Clark.* Hæc
sumpta sunt e *Bentleii* nota ad
Horat. Carm. I. 9. Plura dixi-

mus ad *Callim. H. in Dian. 115.*
ubi hanc vocem *Callimacho* e
MSS. et edd. vett. restituimus,
pro qua irrepserat ἡ ὅτε. *Ern.*

Ἄνδρι δαμεις κρατερῶ, ὅς εἰμος πρότερος ποσὶς ἦεν.
 Ἡ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου, 430
 Σὴ τε βίη, καὶ χερσὶ, καὶ ἐγχείῃ, φερτερός εἶναι.
 Ἀλλ' ἴθι νῦν προκαλέσσαι ἀρηϊφίλον Μενελάον,
 Ἐξ αὐτὶς μαχεσασθαι ἐναντίον· ἀλλὰ σ' ἐγὼ γε
 Πάυσασθαι κέλομαι, μῆδε ξανθῶ Μενελάῳ
 Ἀντιβίον πόλεμον πολεμίζειν, ἥδε μαχεσθαι 435
 Ἀφραδέως, μήπως ταχ' ὑπ' αὐτοῦ δούρι δαμείης.
 Τὴν δὲ Πάρις μυθοῖσιν ἀμειβομένος προσεεῖπε·
 Μὴ με, γυναῖ, χαλεποῖσιν οὐεῖδεσι θυμὸν ἐνὶ πτῆ.
 Νῦν μὲν γὰρ Μενελάος ἐνίκησεν σὺν Ἀθηνῇ·
 Κεῖνον δ' αὐτὶς ἐγὼ· πᾶρα γὰρ θεοὶ εἰσὶ καὶ ἡμῖν. 440
 Ἀλλ' ἀγε δὴ φιλοτῆτι τραπέιομεν εὐνήθεντε.
 Οὐ γὰρ πῶ ποτε μ' ὥδε ἐρῶς φρένας ἀμφεκαλύψεν,
 Οὐδ' ὅτε σὲ πρότερον Λακεδαιμόνος ἐξ ἐρατεινῆς
 Ἐπλεον ἄρπαζας ἐν ποντοποροῖσι νέεσσι,
 Νησῶ δ' ἐν Κρανῇ ἐμιγνὴν φιλοτῆτι καὶ εὐνῇ 445
 Ὡς σέο νῦν ἐραμαι, καὶ με γλυκὺς ἡμέρος αἶρει.
 Ἡ ῥα, καὶ ἀρχὲ λεχόσδε κιῶν, ἅμα δ' εἶπετ' ἀκοίτις.
 Τῷ μὲν ἄρ' ἐν τρήτοισι κατευνάσθην λεχέεσσιν.
 Ἀτρεΐδης δ' ἀν' ὁμίλον ἐφοῖτα, θῆρι· εἰοικώς,

Adnotatio.

V. 432. ἴθι νῦν προκαλέσσαι] φόβον δηλαδὴ, ἐν οἷς φησιν, Ἀλλὰ
 Sic apud Martialem : I, fuge : sed σε κέλομαι παύσασθαι, inquit Eu-
 poteris tutior esse domi. stathius. Videtur tamen hoc mi-

V. 433. ἀλλὰ σ' ἐγὼ γε Πάυ- hi, non assentandi, sed ignaviam
 σασθαι] Προσποιεῖται δὲ καὶ κη- exprobandi causa dictum. Hoc
 δεσθαι αὐτοῦ, κολακευτικώτερον δια enim est quod respondet Paris,

απολεσθαι, ὑπο τοῦ ἰσχυροῦ ἀνδρός δαμασθῆις, ὅστις ἐμοὶ
 προτερος ὑπῆρχεν ἀνὴρ. (430) Οὕτως μὲν δὴ προτερον
 ἐκαυχῶ τοῦ φιλοπολεμοῦ Μενελάου, τῇ σὴ δυνάμει, καὶ
 ταῖς χερσὶ, καὶ τῷ δορατὶ κρείττων εἶναι· ἀλλ' ἀπιδί,
 ἀρτίως προσκαλεσάτω τὸν φιλοπολεμον Μενελάον, ἐκ δευ-
 τεροῦ πολεμῆσαι ἐξ ἐναντίας. ἀλλὰ ἐγὼ σε παύσασθαι
 παρακελεύομαι, μὴδὲ τῷ ξανθῷ Μενελάῳ (435) πολεμον
 πολεμῆν ἐξ ἐναντίας καὶ μαχεσθῆναι, ἀσυνετῶς, μὴ ὥστε
 ταχέως ὑπ' αὐτοῦ τῷ δορατὶ δαμασθῆναι. Πρὸς ταύτην
 δὲ ὁ Ἀλεξάνδρος ἀνταποκρινόμενος προσεῖπε, μὴδ' αὖ μὲν
 ὦ γυναι, λυπεῖ μου τὴν ψυχὴν τοῖς χαλεποῖς οὐνεί-
 δεσι. Ἀρτίως μὲν δὴ ὁ Μενελάος ἐνίκησε σὺν τῇ Ἀθηνᾷ·
 (440) Ἐκεῖνον δὲ πάλιν αὖ νικήσω ἐγὼ· παρῆσι γὰρ
 θεοὶ καὶ ἡμῖν βοηθοὶ. Ἀλλ' ἀγε δὴ κοιμηθέντες εἰς φι-
 λῖαν τραπώμεν. Οὐ γὰρ ὥποτε ἐμὲ οὕτως κατὰ τὴν
 διανοίαν περιεκράτησε ὁ ἔρως, οὐδ' ὥποτε σε πρῶτον ἐκ
 τῆς ἐπιθυμητῆς Λακεδαιμονοῦς ἀρπάξας, ταῖς θαλασ-
 σοπλοοῖς νηυσὶν ἐπλεον, (445) ἐν δὲ τῇ τραχείᾳ νησὶ
 ἐμιγνὴν τῇ φιλίᾳ καὶ συνουσίᾳ· καθὼς νῦν σου ἐπιθυμῶ,
 καὶ ἐμὲ ἐπιθυμία καταλαμβάνει. Ἐφῆ δὲ, καὶ προη-
 γεῖτο ἐπὶ τὴν κοίτην, ὁμοῦ δὲ ἠκολούθησεν καὶ ἡ γυνή.
 Καὶ οὗτοι μὲν δὴ ἐν τοῖς καλῶς τετρυπημένοις κατεκοι-
 μήθησαν κοίτῳσι. Ὁ δὲ υἱὸς τοῦ Ἀτρεῶς κατὰ τὸ πλη-

Adnotatio.

v. 438. Μη με χαλεποῖσιν οὐνεί- μηδὲ—πολεμίζειν] *Desiste manum
 δεσι θυμον ἐνίπτε.* *committere Teucris. Æn. XII.*

V. 434. Πανσασθαι κέλομαι 60.

Εἰ που εσαΐρησειεν Ἀλεξάνδρον θεοειδέα. 450
 Ἀλλ' οὔτις δύνατο Τρώων κλείτων τ' ἐπικούρων
 Δείξαι Ἀλεξάνδρον τοτ' ἀρηϊφίλῳ Μενελαῷ.
 Οὐ μὲν γὰρ φιλοτῆτι γ' ἐκευθανον, εἰ τις ἰδοίτο.
 Ἴσον γὰρ σφιν πασιν ἀπῆχθετο κῆρι μελαινῇ.
 Τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμεμνών. 455
 Κεκλυτε μευ, Τρῶες, καὶ Δαρδανοί, ἡδ' ἐπικούροι.
 Νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελαοῦ.
 Ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 Ἐκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥντιν' εοῖκεν,
 Ἥ τε καὶ ἐσσομένοισι μετ' ἀνδρῶποισι πεληται. 460
 Ὡς εἶπ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

Adnotatio.

V. 450. Εἰ που εσαΐρησειεν] *Vestigat lustrans, solum in certa-*
Solum densa in caligine Turnum mina poscit. Æn. XII. 466.

Θος ὄρμα θηρι ὁμοιούμενος, (450) εαν ποτε θεασηται
 τον τοις Θεοις ὁμοιον Αλεξανδρον. αλλ' ουκ εδυνατο τις
 των Τρωων, η των ενδοξων συμμαχων, δειξαι τοτε τον
 Αλεξανδρον τῷ φιλοπολεμῷ Μενελαῷ. Ου γαρ φιλια
 αυτον εκρυπτον, εαν τις εθεασατο. Εξ ισου γαρ πασιν
 αυτοις εμισειτο τη θανατηφορῷ μοιρα και μελαινη. (455)
 Εν τουτοις δε προσειπεν ὁ βασιλευς των ανδρων Αγαμεμ-
 νων, ακουσατε μου ω Τρωες, και του Δαρδανου απογονοι,
 και συμμαχοι· ἡ μεν νικη του φιλοπολεμου Μενελαου
 φανερα εστι, υμεις δε, ω Τρωες, την Πελοποννησιακην
 Ἑλενην και τα κτηματα μεθ' αὐτης αποδοτε, και τιμην
 αποτισατε τοις Ἑλλησι ἥντινα και πρεπον εστι, (460)
 ἡτις και εν τοις μελλουσι γενεσθαι ὑπαρξει ανθρωποις και
 ακουσθησεται. Οὕτως ειπεν ὁ υἱος του Ατρεως, επηνουν
 δε οἱ λοιποὶ Ἕλληνες τον λογον.

38

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Ejusdem loci Enarratione.

Accedit excerptum

E JOANNIS TZETZIS Metrica Paraphrasi inedita,
Quo continetur ejusdem loci Expositio;
Et alterum copiosius, quod complectitur integrum
hujus Metaphraseos proœmium.

ILIADIS LIBRI PRIMI

Locus, qui incipit a Versu octodecimo.

Ατρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 ὕμιν μὲν θεοὶ δοῖεν, οὐλύμπια δώματ' ἔχοντες,
 ἔκπερσαι Πριάμοιο πόλιν, εὐ δ' οἰκαδ' ἴκεσθαι.
 Παιδὰ δέ μοι λυσαίτε φίλην, τὰ δ' ἀποῖνα δεχέσθε,
 ἄζομενοι Διὸς υἱὸν ἔκηβOLON Ἀπολλῶνα. 5
 Ἐνθ' ἄλλοι μὲν πάντες ἐπευφημήσαν Ἀχαιοί,
 Αἰδεῖσθαι θ' ἱέρηα, καὶ ἀγλαὰ δεχθαι ἀποῖνα.
 Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ.
 Ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἔτελλε.

II.

PARAPHRASIS.

Ω Ἀτρεΐδαι τε καὶ ἄλλοι Ἀχαιοὶ πολεμισταί· ὑμῖν
 μὲν εἴθε δοῖεν οἱ θεοὶ οἱ οἰκούντες τὰ οὐρανία οἰκηματα,
 ἐκπορῆσαι μὲν τὴν πόλιν τοῦ Πριάμου, καλῶς δὲ ἀπελ-
 θεῖν εἰς τὸν ἑαυτοῦ οἶκον ἕκαστον. ἐμοὶ δὲ τὴν παιδὰ τὴν
 φίλην λυσατε, τὰ δ' ἀποῖνα δεξάσθε, (5) εὐλαβούμενοι
 τοῦ υἱοῦ τοῦ Διὸς πορρῶθεν τοξέοντα Ἀπολλῶνα, οὐ
 ἱερεὺς ἐγώ. ὅτε οἱ ἄλλοι μὲν πάντες Ἀχαιοὶ ἐπεβοήσαν
 ἀξιοῦντες αἰδεῖσθαι τε τὸν ἱερεά, καὶ τὰ περικαλλὴ αὐτοῦ
 ἀποῖνα δεδεχθαι· ἀλλ' οὐκ ἤρεσκε τῷ Ἀτρεΐδῃ Ἀγαμέμ-
 νονι ταῦτα κατὰ τὴν αὐτοῦ ψυχὴν· καὶ δὴ σκληρῶς αὐτὸν
 ἀπεωέμψεν, ἐπιταγμὰ δὲ ἐπιτάττε δυναστείας καὶ ἐπι-

PLATONIS ENARRATIO.

Ελθων δὲ ὁ ἱερεὺς εὐχετο ἐκείνοις μὲν τοὺς θεοὺς δο-
ναι, ἄλοντας τὴν Τροίαν, αὐτοὺς δὲ σῶθηναι· τὴν δὲ
θυγατέρα οἱ αὐτῷ λυσαί, δεξάμενους ἀποίνα, (5) καὶ
τὸν θεὸν αἰδεσθენტας. Τοιαῦτα δὲ εἰπόντες αὐτοῦ, οἱ

III.

Ω Ἀτρεὺς παῖδες, καὶ οἱ λοιποὶ εὐοπλοὶ Ἕλληνες·
ὑμῖν μὲν οἱ θεοὶ παρασχοιεν οἱ τὸν Ὀλύμπου κατοικούν-
τες, ἐκπορῆσαι τοῦ Πριάμου τὴν πόλιν, καὶ καλῶς εἰς
τὰ οἰκεία παραγενεσθαι. Τὴν προσφίλην δὲ μοι θυ-
γατέρα λυτρώσασθε, τὰ δὲ δῶρα δεξασθε, (5) αἰζόμενοι
τὸν Δίος υἱὸν τὸν μακροβόλον Ἀπολλῶνα. Τότε οἱ μὲν
Ἕλληνες ἄλλοι πάντες μετ' εὐφημίας ἐβοήσαν, εὐλαβεῖσ-
θαι τε τὸν ἱερεῖα, καὶ τὰ λαμπρὰ δεξασθαι δῶρα· ἀλλ'
οὐ τῷ Ἀτρεὺς παίδι Ἀγαμέμνονι ἤρκεσε τῇ ψυχῇ, ἀλλὰ
μεθ' ὕβρεως ἀπέπεμψεν, ἀπειλητικὸν δὲ λόγον ἔλεγε.

Μη σε, γερων, κοιλήσιν εγω παρα νηυσι κιχειω, 10
 Η νυν δηθυνοντ', η ὕστερον αυτις ιοντα,
 Μη νυ τοι ου χραισμη σκηπτρον και στεμμα θεοιο.
 Την δ' εγω ου λυσω, πριν μιν και γηρας επεισιν,
 Ἡμετερῳ ενι οικῳ, εν Αργεῖ τηλοθι πατρης,
 Ἴστον εποιχομενην, και εμον λεχος αντιωσαν. 15
 Αλλ' ἴθι, μη μ' ερεθιζε, σωτερος ὥς κε νεηαι.
 Ὡς εφ'ατ'· εδδεισεν δ' ὁ γερων, και επειθετο μυθῳ.
 Βη δ' ακεων παρα θινα πολυφλοισβοιο θαλασσης.

II.

PARAPHRASIS.

pertinens ad

κρατειας εχομενον. Τοδ' ην· (10) Ὁρα, ω γερων, ἵνα
 μη σε παρα ταις κοιλαις ναυσιν εγω καταλαβω, η νυν
 δηθυνοντ', η ὕστερον επανιοντα· ἵνα μη ου χρησιμευση σοι
 ἡ ῥαβδος και το στεμμα του θεου, εφ' οἷς θαρῶν ἦκεις.
 Ταυτην δε εγω ου λυτροις ελευθερωσω, και ταυτα, προ-
 τερον πριν επ' αυτην ελευσεσθαι το γηρας εν τη εμη κα-
 θεδρα, λεγω εν τῷ Αργεῖ πορῶ της πατριδος αυτης,
 (15) ἴστον μεταχειριζομενην και τη εμη κοιτη ὑπηρετου-
 μενην· αλλ' απιθι, μη με διεγειρε· ὥς αν αζημιος απελ-
 θης. οὕτως επεταξεν· εφοβηθη δε ὁ γερων και επεισθη
 τῷ επιταγματι· απηλθε δε σιωπων μετ' εκπληξεως
 πλησιον του αιγιαλου της θαλασσης, της συνεχη ηχην τη
 παρα των αιγιαλων επικλυσει ποιουσης, την πορειαν

I.

PLATONIS ENARRATIO.

μεν αλλοι εσεβοντο και συνηνουν· ο δε Αγαμεμνων ηγριαινει, εντελλομενος νυν τε ιεναι, (10) και αυθις μη ελθειν, μη αυτω τοτε σκηπτρον και τα του θεου στεμματα ουκ επαρκεσοι· πριν δε λυθηναι αυτου την θυγατερα, εν Αργει εφη γηρασειν μετα ου. (16) απιεναι δε εκελευε, και μη ερεθιζειν, ινα σως οικαδε ελθοι. Ο δε πρεσβυτης ακουσας εδεισε

III.

METAPHRASIS.

(10) Μηδαμως, ωπ ρεσβυτα, επι ταις βαθειαις εγω σε ναυσι καταλαβω, η νυν εγχρονιζοντα η εκ δευτερου παλιν παραγενομενον, μηπως ουκ αν σοι βοηθηση η ραβδος, και τα στεφανωματα του θεου. Ταυτην εγω ουκ απολυσω προ του αυτην το γηρας καταλαβειν εν τω ημετερω οικω εν τω Πελοποννησω πορρω της πατριδος, (15) ιστουργουσαν και υφαινουσαν και εις την εμην κοιτην υπαντωσαν. Αλλ' απιθι, μη με παροξυνε, οπως αν σωζομενος επανελθης. Ουτως ειπεν, ο δε γερων εφοβηθη και επειθετο τω λογω. Επορευθη δε

Πολλα δ' επειτ' απανευθε κιων ηραθ' ο γεραιος
 Απολλωνι ανακτι, τον ηυκομος τεκε Λητω. 20

Κλυθι μευ, Αργυροτοξ', ος Χρυσην αμφιβεβηκας,
 Κιλλαν τε ζαθεην, Τενεδοιο τε ιφι ανασσεις,
 Σμινθευ· ειποτε τοι χαριεντ' επι νηον ερεψα,
 Η ει δη ποτε τοι κατα πιονα μηρι' εκηα
 Ταυρων ηδ' αιγων, τοδε μοι κρηνηνον εελδωρ· 25
 Τισειαν Δαναοι εμα δακρυα σοισι βελεσσιν.

II.

PARAPHRASIS.

ποιουμενος· απελθων δε πορρω ο γηραιος επιτεταμενος
 ανεπεμψε ευχην (20) τω Απολλωνι τω ανακτι, ον η
 καλλικομος ετεκε Λητω· λεγων, επακουσον μου, αργυρο-
 τοξε, ος της Χρυσης υπερασπιζεις, και της Κιλλης της δια
 σε θειοτατης, και της Τενεδου κραταιως ανασσεις· Σμιν-
 θευ· ειποτε σοι επι τον ναον περικαλλη αναθηματα,
 και επαγωγα φερων ανεθηκα· η ειποτε σοι μηρους λι-
 παρων ταυρων και αιγων κατεκαυσα, ταυτην μοι επι-
 θυμιαν τελειωσον· δοτωσαν οι Δαναοι την προσηκουσαν
 τιμωριαν εις εκδικησιν των εμων δακρυων.

I.

PLATONIS ENARRATIO.

τε και απηει σιγη, αποχωρησας δ' εκ του στρατοπεδου, πολλα (20) τῷ Απολλωνι ευχετο, τας τε εὔωνυμιας του θεου ανακαλων, και ὑπομιμνησκων, και αὔαντων, ει τι ὡποτε η εν ναων οικοδομησεσιν, η εν ἱερων θυσιας κεχαρισμενον δωρησαιτο· (25) ὧν δὴ χαριν κατευχετο τισαι τους Αχαιους τα ἄ δακρυα τοις ἐκείνου βελεσιν.

III.

METAPHRASIS.

ἤσυχως, παρα τον αἰγιαλον της πολυταραχου θαλασσης· πολλα δε μετα ταυτα αποθεν πορευθεις ηυχετο ὁ γερων (20) τῷ βασιλει Απολλωνι, ὃν ἡ καλλικομος εγεννησε Λητω. εὔακουσον μου, λαμπροτοξε, ὅστις την Χρυσην ὑπερμαχεις και την θειαν και θαυμαστην Κιλλαν, και της Τενεδου ισχυρως βασιλευεις, ὦ Σμινθιε· εαν σοι ποτε ευχαρη και καλα επι τον ναον εστεφανωσα, η ειπερ ποτε σοι λιπαρα και μηριαια οστέα εκαυσα (25) ταυρων η και αἰγων· τουτο μοι πληρωσον επιθυμημα· τιμωριαν δοιεν οἱ Ἕλληνες αντι των ἐμων δακρυων τοις σοις βελεσι.

IV.

Excerptum e

TZETZIS Allegorica Expositione.

Της αλφα ἡ ὑπόθεσις Ὀμήρου ῥαψώδιας·
 Ἴνα πρὸς σὴν ὠφελειαν παλιν ἐπαναλαβῶ,
 Ταδε δηλοὶ κατὰ λεπτον, ἅπερ ἐνθάδε φράσω.
 Ὁ Ὀμηρος ὁ πανσοφὸς τὴν γνῶμην τὴν οικειαν
 Ὡς Καλλιοπην, ὥς Θεαν, ὥς μουσαν παρειαγων
 Ἀνερῶτα, τι αἰτιον ὀργῆς τῆς Ἀχιλλεως,
 Ἀφ' οὗ πρὸς Ἀγαμεμνονα διηθραυσεν ἐρίσας·
 Ἡ δὲ φησιν (ὥς πρὸς αὐτὸν δηθεὶν τὸ παν βιβλιον,
 Οὕτως ἐνταυθα τὴν ἀρχὴν τοῦ λόγου ποιούμενος)
 Ὁ τῆς Λητὸς καὶ τοῦ Διὸς ἥλιος παῖς Ἀπολλων
 Τῆς ἐχθρᾶς καὶ τῆς μηνίδος αἰτίος ἐγεγονεῖ·
 Ὁ Χρῦσης ἦν γὰρ ἱερεὺς Ἀπολλωνος ἡλίου·
 Ἡγουν σοφὸς καὶ ἐπῶδος ἀστρονομῶν καὶ μαγὸς
 Ἐκ τοῦ ἡλίου συμπάντα ποίῳν καὶ συν ἡλίῳ·
 Οὗτος τὸ στεφὸς τοῦ Θεοῦ τὸ δαφνιον κατεχων,
 Καὶ σκηπτρον τούτου τὸ χρῦσουν καὶ περισσὰ δὲ δῶρα,
 Ἡλθεν ἐξωνησόμενος αὐτοῦ τὴν θυγατέρα·
 Οἶον; (ἵνα σαφεστερον τὸ παν σοὶ διαρθρῶσω)
 Ὁ Χρῦσης, ὅνπερ εἶπομεν μαγὸν καὶ ἀστρολόγον,
 Ἐστολισμένος μαντικῶς καὶ μανικῶς εἰσηλθε.

Χερσὶ κατεχὼν στεφάνον Ἀπολλωνὸς ἥλιου,
 Τοῦτ' ἐστὶν εὐωδესτάτον θαλλόντα κλαδὸν δαφνῆς,
 Ἦν περιέχων ἥλιος τὸν κυκλὸν τοῦ τοῦ χρόνου
 Θαλλούσαν δεδορκεν αἰεὶ μὴ χεύσαν τα φύλλα.
 Καὶ συν αὐτῷ κατεῖχεν δὲ καὶ τὸ χρυσεῖον τὸ σκηπτρον,
 Τὴν μίαν ῥάβδον μαντικὴν, χρυσὴ γὰρ οὐκ ὕψηρχεν,
 Ἀλλὰ ξυλινὴ καὶ κυρτὴ, χρησιμὸς δὲ μαντεῖαις.
 Κατὰ τῆς γῆς γὰρ χεόντες τέφραν ἐκ τῆς ἐστίας
 Τῇ ῥάβδῳ ταυτὴ τεχνικῶς ἐγράφον τὰς μαντεῖας
 Βλεπόντες πρὸς τὸν ἥλιον, καὶ λεγόντες τὸ μέλλον.
 Ταυτὴν τὴν ῥάβδον Πλουτάρχος λίτυον ὀνομαζει,
 Λιτύους δὲ Κοκκείανος Κασσιὸς Δίων λέγει.
 Οὕτως ὁ Χρῦσθης μαντικῶς ἐστολισμένος ἦλθε,
 Συν δωροῖς ὠνησάμενος αὐτοῦ τὴν θυγατέρα.
 Ὡς δ' Ἀγαμεμνῶν μετ' ὀργῆς ἐξήλασεν ἐκείνον,
 Ἡυξάτο τῷ Ἀπολλωνὶ ὁ Χρῦσθης κατ' Ἑλλήνων,
 Ἡγουν ἐπηυξάτο σφοδρὸν τὸν ἥλιον γενεσθαι.
 Ὁ δὲ σφοδρὸς γενομένος μετὰ πολλοὺς τοὺς ὀμβροὺς
 Εἰς στρατεύμα, πολυπληθεὲς πυκνώμα σκηνωμάτων,
 Ἀτμοὺς δυσώδεις ἀνέμων καὶ κοπρῶν καὶ πτωμάτων,
 Μιάνας δυσκρατήσεν τε συμπάντα τὸν αἶρα,
 Ὡς συνεργούντος καὶ αὐτοῦ τὰς μαγικαῖς τὰς τεχναῖς,
 Λοίμους ἐπηγάγε δεινούς· — κ. τ. λ.

* Ὑποθεσις τοῦ Ὁμήρου ἀλληγορηθεῖσα παρὰ τοῦ
 γραμματικοῦ τοῦ Τζετζου τῇ κραταιοτάτῃ βασι-
 λισσᾷ καὶ Ὀμηρικωτάτῃ τῇ ἐξ Ἀλαμαννῶν.

Ἐπεὶ φαίδρα πᾶνσεληνε σελήνῃ σελασφορε,
 Οὐκ ἐκ ῥῶν ὠκεανου φαίνουσα λελουμένη,
 Ἀλλ' ἐπὶ πορφύρας τῆς κλεινῆς, ὥς ἐπεῖσιν εἰκασαί,
 Ἀνασκιρτῶσα φεραυγῆς καὶ πλεον τοῦ φωσφορου
 Χρηζεῖς ἐλαυνεῖν πορρῶ ποι σαις ψυχικαῖς ακτισι
 Το σκοτεινον των λεξεων καὶ βιβλων τὴν ἔσπεραν.
 Οὐ κατὰ Κλεοπάτραν δὲ βασιλίσσαν τὴν παλαι
 Τῷ Εφεσίῳ ἱατρῷ τῷ Σωρᾶνῳ χρωμένη
 Μετερχῇ τὰ καλλυνοντα μορφας τας των προσωπων
 Οὐτε χρυσουν τι πελαγος βραχυτατον ἐθελεῖς, 10
 Ὡσπερ ἐκείνη πρότερον ἐν τῇ Ἀλεξανδρείᾳ
 Τῷ Δεξιφάνει τῷ σοφῷ μηχανικῷ Κνιδίῳ
 Χερσῶσασα τὴν θαλασσαν ἀχρι τετρασταδίου
 Ἐπεὶ τοιοῦτον οὐδαμῶς βουλευαί σου τὸ κρατος
 Οὐτε τὸν Ἀθῶνα θαλασσαν ὁρος ποιῆσαι μεγα, 15

* Tzetzis allegorica Homeri expositio, unde hæc excerpta sunt, extat in quatuor codicibus Oxoniensibus, Baroccianis 24. 131. 194. et codice Novi Collegii: integre vero non nisi in Bar. 131.

Η την Αβυδου θαλασσαν ὀλκασι γεφυρωσαι,
 Ὡσπερ ὁ Ξερξης εδρασεν ὁ Περσην, πρὶν ἐκεῖνος
 Ἐκ της Περσίδος στρατευμα κινων προς την Ἑλλάδα·
 Ἀλλ' ὡς ἀθεατος θεα τη θεσει καὶ ου φυσει
 Ἐπεντρυσωσα ταις μορφαις και καλλεσι των λογων, 20
 Δια βροντης και λαιλαπος ὄμου και της νεφελης
 Θεϊαν φωνην προπεμπουσα γεμουσαν ὅλην φρικης
 Χειροτονεῖς τον δουλον σου τον τινα τον ὅποιον
 Γενεσθαι τυπον ακραιφνη του πανυ Μωϋσεως,
 Ουχι φυγαδα σωζοντα λαον Ισραηλιτην 25
 Το ερυθραιον πελαγος τεμοντα βακτηρια,
 Ουδε Περσίδος θαλασσαν, ουδε την Ὑρκανιαν,
 Ἀλλα τον μεγαν τον βαθυν ωκεανον Ὅμηρου
 Τον πασαν περισφιγγωντα κυκλῶ την οικουμενην,
 Βατον κελευεις ἅπασι και πορευτον ποιησαι, 30
 Ὡς Μωυσης την ερυθραιαν Ισραηλιταις παλαι·
 Ἡδὴ χωρῶ πρὸς τον ειρμον και γλωττης βακτηρια
 Πληξας αυτον τοις συμπασι πορευσιμον ποιησω.
 Και βαθη τα ἀθεατα τουτου φανειται πασιν.
 Ἀλλ' αναχαιτιζεσθωσαν αἱ μωμοσκοποι γλωσσαι 35
 Εξυλακτειν τι κατ' ἡμῶν οιστρουμεναι τῷ φθονῷ·
 Ὡς γαρ αἱ παλαι γραφουσι τον Δια μυθουργιαι
 Μεταβαλλειν εἰς μορφωμα πιθηκων τους Τιτανας·
 Οὕτω καγω νυν βουλομαι τροποῖς οικονομίας
 Μεταβαλλειν τους ἥρωας συγγραμμασι πιθηκων. 40
 Και δη λοιπον πετασασα τας θειας ακοας σου
 Πρὸ παντων πρωτον μανθανε του ποιητου το γενοσ,
 Πατριδα και γεννητορας μετα των διδασκαλων·
 Και χρονους, οἷς ἐτυγχανε, και ποσας γραφει βιβλους·

Και πῶς, και πῶς ἐξελεῖψε τὸν βίον τελευτήσας· 45
 Καὶ δὴ καὶ τὴν ὑπόθεσιν μάθε τῆς Ἰλιάδος
 Κατὰ λεπτὸν τὴν συμπάσαν, καὶ τὰς μορφὰς Ἑλλήνων·
 Εἴτα δ', εἰ θελεῖς, μετὰ ταῦτα καὶ πᾶσαν Ἰλιάδα,
 Ὡς περ κελεύει θελήμα το σόν, μεταποιήσω.

Τέως πρὸ πάντων μανθάνε τοῦ ποιητοῦ τὸ γένος. 50
 Ὁ Ὅμηρος ὁ πάνσοφος, ἡ θαλάσση τῶν λόγων,
 Πλὴν γεμούσα τοῦ νεκταρὸς οὐχ ἄλμυρῶν ὕδατων,
 Ἑπτὰ πατριδῶν λεγεται, τυγχάνειν ἀμφιβολῶν,
 Ἑπτὰ πατέρων γεννῆμα, καὶ τούτων ἀμφιβολῶν·
 Λεγεται γὰρ ἐκ τῶν Θηβῶν ὑπάρχειν τῆς Αἰγυπτου, 55
 Ἐτέροις Βαβυλωνίος, Χίος δοκεῖ τοῖς ἄλλοις,
 Ἰητης, Κολοφωνίος, Σμυρναῖος, Ἀθηναῖος·
 Σὺ δὲ Σμυρναῖον γινώσκει τὸν Ὅμηρον ὑπάρχειν.
 Ἑπτὰ πατέρας λεγούσι παλιν ὑπάρχειν τούτου·
 Οἱ μὲν γὰρ τούτου λεγούσι πατέρα Μενεμαχὴν, 60
 Αἰγυπτίον τυγχάνοντα ἱστορογράμματεα·
 Οἱ δὲ παλιν Δαημόνα, τινες δὲ Μεσσαγοραν·
 Ἀνδρῶπους ἀμφὶ ζήσαντας ἐμπορικὸν τὸν βίον·
 Τηλεμαχὸν καὶ Θαμυρίν ἄλλοι ληρούσι παλιν·
 Ἄλλοις δὲ Μαιονὸς υἱὸς καὶ Ὑρνηθούς καλεῖται· 65
 Οἱ πλείονες δὲ Μελητός φασὶ καὶ Κρηθίδος·
 Διδασκαλὸς Ὀμήρου δὲ γινεται Προναπιδῆς·
 Ὁ Καδμὸς ἐξ Αἰγυπτου γὰρ ἐλθὼν εἰς τὴν Ἑλλάδα
 Τὸν Λινὸν ἐξεπαιδεύσεν ἐν γραμμασι Φοινικῶν·
 Ὁ Λινὸς δ' ἐξεπαιδεύσεν ὁ μαθητὴς τοῦ Καδμοῦ, 70
 Ὀρφεα, Ἡρακλεα, καὶ δὲ τὸν Προναπιδὴν·
 Τὸν Λινὸν τὸν διδασκαλὸν ὁ Ἡρακλῆς φονεῖ·
 Ὁ δὲ Ὀρφεὺς γινεται διδασκαλὸς τοῦ Μουσαίου·

Ὁ Προναπιδης οὗτος δὲ τὸν Ὀμηρον διδάσκει.
 Καὶ δὴ μάθων ὁ Ὀμηρος πάντα τὰ Προναπιδου, 75
 Χρηζων καὶ πλείονα μάθειν εἰς Αἰγυπτον ἀπηλθε,
 Κακεὶ λοιπὸν ἐτρύγησε πάσης σοφίας ἀνδρὸς.
 Σοφὸς δ' ἀκρῶς γενομένος ὑπὲρ ἀνθρώπου φύσιν,
 Τρία καὶ δέκα γεγράφε μνημοσυνῶν βιβλία,
 Μαργιτὴν, καὶ τὴν Αἶγα τε, καὶ τῶν μυῶν τὴν μάχην· 80
 Τὴν Ἐπιγονῶν μάχην γράφει, καὶ Θηβαΐδα,
 Τὴν Οἰχαλίαν, Κερκώπας, εἰς τοὺς θεοὺς τε ὕμνους·
 Καὶ τοὺς ἑπτὰ ἐπακτίον καὶ τὰς ἐπικύκλιδας,
 Καὶ ἐπιγράμματα πολλὰ σὺν νυμφικοῖς ὕμνοις·
 Καὶ τὴν Οδυσσεϊαν αὐτὴν μετὰ τῆς Ἰλιάδος. 85
 Ἀλλὰ καὶ χρόνον μάθε μοι τοῦ τοῦ Ὀμήρου πρῶτον,
 Καὶ τὴν τελευτὴν ἐκείνου, εἴτα σαφῶς ἀκουσεῖς
 Τὸν νοῦν καὶ τὴν ὑπόθεσιν πάσης τῆς Ἰλιάδος.
 Οἱ μὰ τὴν γράφειν θελόντες ἱστορικὰ βιβλία
 Ὀμοχρόνον τὸν Ὀμηρον λεγούσιν Ἡσίοδου, 90
 Ἐπὶ τῷ Ἀμφίδαμαντος ταφῇ δοκιμασθέντες·
 Ἀλλ' οὗτοι μὲν ἠγνοήσαν εἶναι πολλοὺς τοὺς Ὀμήρους,
 Ὀμηρον τὸν Βυζαντίον υἱὸν τοῦ Ἀνδρομάχου·
 Καὶ τὸν τοῦ Εὐφρονος υἱὸν Ὀμηρον τὸν Φωκεᾶ,
 Κανπερ τι πάρεσφαλησαν τούτῳ συμπάθητες· 95
 Ὡς καὶ οἱ ὕστερον αὐτὸν εἰπόντες Ἡσίοδου,
 Ἐπὶ τῆς βασιλείας γὰρ λέγουσι τοῦ Ἀρξίππου,
 Ἡσίοδον καὶ Ὀμηρον ὑπάρχειν ἀμφοτέρους·
 Ἀλλὰ τὸν μὲν Ἡσίοδον ἀρχὴ τῆς βασιλείας,
 Τὸν Ὀμηρον πρὸς τέλος δὲ τοῦ κράτους Ἀρξίππου, 100
 Χρόνους ὅμου τριακόντα κρατήσαντος καὶ πεντε
 Τῆς βασιλείας Ἀθηνῶν· ἀλλ' ἀγνοοῦσιν οὗτοι

Ποιος ὑπῆρχεν Ὀμηρος τοῖς χρόνοις τοῦ Ἀρξιώπου·
 Κατὰ δ' ἡμᾶς ὁ Ὀμηρος χρόνοις τετρακοσίοις
 Τοῦ Ἡσίοδου προτερος, καὶ σκοπεῖ μοι καὶ μάθε. 105

Ἐπὶ τῶν δύο στρατειῶν ὁ Ὀμηρος ὑπῆρχε,
 Θηβαϊκῆς καὶ Τρωϊκῆς, οἶδας ἐκ Πρῶταπιδου·
 Καὶ Διονυσίος φησὶν ὁ κυκλογράφος τοῦτο·
 Μάθε καὶ ἄλλοτε καλῶς ἀκριβεστερῶς τοῦτο.
 Ὁ Ποιητὴς Στήσιχορος υἱὸς ἦν Ἡσίοδου, 110
 Ἐν χρόνοις τοῦ Φαλαρίδος ὧν καὶ τοῦ Πυθαγόρου·
 Οὗτοι δ' Ὀμήρου ὕστεροι χρόνοις τετρακοσίοις.

Ἐπεὶ γοῦν ἐγνώκας καλῶς καὶ χρόνον τοῦ Ὀμήρου·
 Τὴν τοῦτου μάθε τὴν τελευτὴν ποίῳ συνεβῆ τροπῷ.
 Πενθὺς ὑπάρχων καὶ τυφλὸς γενομένος ἐκ γῆρας, 115
 Ἀπανταχοῦ διηρχετο τὰς χώρας τὴν Ἑλλάδος,
 Λέγων αὐτοῦ ποιήματα, δέχομενος ἐντιμῶς.
 Ὡς δ' ἦλθε παρέρχομενος περὶ τὴν Ἀρκαδίαν
 Ξενίζεται παρὰ τινὶ κακείσῃ Κρεοφυλῷ,
 Ἐν ᾧπερ μένων φιλικῶς ἡμέρας ἐπὶ πλείστας 120
 Περιπατήσων ἐρχεται παρὰ τὴν παραλίαν.
 Ἦσαν δ' ἐκεῖσε ἄλῃεις ἀγρὰν οὐκ ἠγρευκοτές,
 Μόνον δὲ φθειρίζομενοι καὶ κτείνοντες τὰς φθείρας.
 Ὡν ἄλῃων Ὀμηρὸς ἀκούσας συλλαλουντῶν
 Ὡ ἀνδρες, εἶπεν, ἄλῃεις Ἀρκαῖδες, ἐχομεν τί; 125
 Οἱ δ' ἀπεκρίναντο αὐτῷ περὶ φθειρῶν λαλουντες,
 Τους, οὓς μὲν ἐκρατήσαμεν, οὐκ ἐχομεν εἰσετι·
 Οὓς περ δ' οὐκ ἐκρατήσαμεν, ἐχομεν μάλλον τοὺτους.
 Ὁ μὴ νοήσας Ὀμηρὸς λυπούμενος ἀμετρῶς
 Πρὸς ἣν τότε κατεμένεν, ὑπεστρέφεν οἰκίαν. 130
 Πηλοῦ δ' ὄντος ὠλισθήσῃ καὶ κεκρουκῶς εἰς πέτραν

Κλα την πλευραν την δεξιαν, και τελευτα τριταιος.

Επει λοιπον μεμαθηκας και θανατον Ὀμηρου,

Μανθανε την ὑποθεσιν της ὅλης Ιλιαδος.

Οἱ μεν αγροικικωτερον γραφοντες και χυδεως, 135

Γαμους Πηλεως λεγουσι και Θετιδος γενεσθαι,

Και συμπαρειναι τους θεους τοις γαμοις εν Πηλιῳ,

Και συν αυτοις και τας θεας, κατ' ἐξοχην δε ταυτας,

Ἦραν ὁμου και Αθηναν και γε την Αφροδιτην.

Την δ' Εριν ουσαν μαχιμον και φιλονεικοτατον 140

Τουτων απειναι λεγουσι των γαμων μη κληθεισαν.

Αυτη δε ζεσσασα θυμῳ και λυπη βεβλημενη,

Μηλον εσκευασε χρυσουν, εγραψε δε τῳ μηλῳ,

ΛΑΒΕ ΚΑΛΗ ΤΩΝ ΘΕΑΙΝΩΝ, ΛΑΒΕ ΚΑΛΗ ΤΟ

ΜΗΛΟΝ,

ΚΑΙ ΤΗ ΚΑΛΗ ΤΩΝ ΘΕΑΙΝΩΝ ΕΣΤΩ ΤΟ

ΜΗΛΟΝ ΔΩΡΟΝ. 145

Οὕτως Ερις, ὡς φασι, ποιησασα το μηλον,

Απο του τεγους ἐρριψε μεσον του γαμου τουτου.

Ευθυς δε Ἦρα, Αθηνα, μετα της Αφροδιτης,

Την γαμικην την τραπεζαν αφεισαι και τον ποτον,

Περι του μηλου μαλιστα την μαχην συνεκροτουν, 150

Ἐκαστη τουτων λεγουσα καλλει νικαν τας αλλας.

Τελος λαβοντα τον Ἑρμην ταυτας ὁ Ζεϋς κελευει

Προς τον Αλεξανδρον αυτον απαγαγειν εις Ιδην.

Ἦν δ' αν αυτων Αλεξανδρος ωραιότεραν κρινη,

Ταυτην το μηλον επαθλον λαμβανειν ευμορφιας. 155

Ὡς δε ταχεως προς αυτην εγενοντο την Ιδην,

Ἦρα μεν προς Αλεξανδρον ταδε φησι κρυφίως.

Ει κρινεις εμε κρειττονα, και δωης μοι το μηλον,

Αρχεῖν ἐγὼ ποιήσω σε δυσέως καὶ τῆς ἑώ.
 Ἡ δ' Ἀθῆνα καταρχόντα Φρυγῶν τῆς στρατηγίας 160
 Ἑλλάδα πᾶσαν ἐλέγε δούλην αὐτῷ ποιησάι.
 Ἡ δ' Ἀφροδίτῃ πρὸς αὐτὸν Ἀλεξάνδρον εἰπούσα,
 Εἰ κρίνεις τούτων κρείττονα, δώσω σοὶ τὴν Ἑλένην.
 Λαμβάνει νικητήριον καὶ ἐπαθλὸν τὸ μῆλον.
 Ἀλεξάνδρος, Φερεκλίου δὲ πλοῖα πεποίηκος, 165
 Εἰς τὴν Ἑλλάδα κατελθὼν ἄρπαζει τὴν Ἑλένην,
 Ὅθεν ὁ μέγας πόλεμος ἐκείνοις ἀνερῶρα γη,
 Καὶ πόλις ἢ περιβλεπτός, ἢ Τροία κατεσκαφῇ,
 Καὶ πάντες παρὰ νῆα γέγονασιν τοῦ ξίφους.
 Ταῦτα φασὶν οἱ ἀμαθῶς λαλῶντες καὶ νηπιῶς, 170
 Το δ' ἀληθεὺς νῦν μανθάνει λεπτῶς ἠκριβωμένως.
 Ὁ Λαομέδωντος υἱὸς Πρίαμος καὶ Λευκιππίης,
 Εἴτε Ῥοῖους κατὰ τινὰς, Στρυμνούς δὲ κατ' ἑτέροισιν,
 Γῆμας, Ἑκάβην Δριμαντός, κατὰ τινὰς Κισσέως,
 Υἱοὺς ἐγέννησε πολλοὺς καὶ μὴν καὶ θυγατέρας. 175
 Ὡς δὲ καὶ Ἀλεξάνδρου ἐγκυὸς ἦν Ἑκάβη,
 Γεῖνησθαι φλεγοντά δαλὸν ἐδοκίμησεν οὐνεροῖς,
 Ὅς πᾶσας ἐπυρπόλησε τὰς Τρώων περιχωρούς.
 Οἱ τῶν οὐνείρων δὲ κρίται τοῦτο μάθοντες εἶπον,
 Το βρέφος ὅπερ ἐνδοθὶ φερεῖς ἐν τῇ γαστρὶ σου, 180
 Τῇ περιχωρῷ γίνεται πάσῃ τῶν Τρώων βλάβῃ.
 Οὕτω μὲν εἶπον οἱ κρίται τότε τῶν οὐνείρων.
 Γεννησάσα βρέφος δὲ Παρίν κατονομάζει.
 Ὁ δὲ πατήρ ὁ Πρίαμος, τῷ φόβῳ τῶν οὐνείρων,
 Μετὰ τὴν βρέφους γεννήσιν ἦλθεν εἰς τὸ μαντεῖον, 185
 Ἀνερωτήσων ποδάπῃ ἐκβήσεται τὸ βρέφος.
 Ἐδοθῇ τούτῳ δὲ χρησμός τοιοῦτο τρόπῳ λεγών.

Πριαμε, Τρῶων βασιλεῦ, συζυγε τῆς Ἑκάβης,
 Δυσπαρίς Παρίς σοι υἱὸς ἀρτί κακῶς ἐτεχθῆ,
 Ὅν μὴ γεννησάι κρείττον ἦν, ἢ συμφορὰν γεννησάι· 190
 Ὅ παῖς γὰρ οὗτος γεγονὼς τριακοντα τῶν χρόνων
 Ὀλεσεῖ τὰ βασιλεία τῶν Τρῶων καὶ τὰς πόλεις.
 Ὅπερ μάθων ὁ Πριάμος πολλῶ τρομῶ καὶ φρικῇ
 Τὸ βρέφος μετεκαλεσεν Ἀλεξάνδρον εὐθεὺς,
 Καὶ Ἀρχελαῶ δέδωκεν οἰκετὴ τὸ παιδίον, 195
 Ὡς ἂν εἰς ὄρος ποῦ ῥίφθῃ καταβρωθῇ θηρίοις.
 Καὶ δὴ λαβὼν Ἀρχελαὸς ἀπερῥίψεν εἰς Ἰδὴν.
 Ἄρκτος δ' ἐθῆλαζεν αὐτὸν ξενῶς ἡμέραις πέντε.
 Ἐν μεσῶ τούτων τελευτᾷ τὸ βρέφος Ἀρχελαοῦ.
 Ὅ δὲ τὸ πᾶν ἢ γυναικὶ συμβουλευθεὶς ἐμφρονῶς 200
 Τὸ μὲν νεκρὸν ἀπερῥίψεν εἰς ὄρος αὐτ' ἐκείνου,
 Τὸ βρέφος δὲ βασιλικὸν αὐτὸς ἀναλαμβάνει,
 Καὶ ἀνατρέφει πατρικῶς, ποιμαίνειν τε διδάσκει,
 Ὡς περ τινες ἱστορικοὶ γραφοῦσι περὶ τούτου.
 Ἔτεροι παλιν λεγούσι πειθανωτέρως τάχα, 205
 Πριάμον τὸν Ἀλεξάνδρον μὴ δούναι Ἀρχελαῶ,
 Εἰς βρωσὶν ῥίψαι τοῖς θηρσιν· ἀλλ' ἐλεῶν τὸ βρέφος
 (Νομίζων οὕτω τε φυγεῖν καὶ τοῦ χρησμοῦ τοὺς λόγους)
 Τῷ Ἀρχελαῶ δέδωκεν τρέφειν ἐν τοῖς χωριοῖς,
 Βασιλικαῖς ἀνατροφαῖς, παιδεύσει τε παντοία. 210
 Ὅ δὲ λαβὼν εἰς Ἀμάνδρον ἀπηγάγε χωρίον,
 Ὅπερ χωρίον Πριάμος πόλιν ποιήσας τότε
 Παρίον κατῴνομασεν εἰς ὄνομα τοῦ βρέφους.
 Ἐκεῖ γοῦν ἐκτρέφομενος Ἀλεξάνδρος, ὥς εἶπεν,
 Λεγεται κρίναι τὰς θεὰς ἐν γαμοῖς τοῦ Πηλεῶς, 215
 Καὶ δούναι νικητήριον τὸ μῆλον Ἀφροδίτῃ·

Τούτο δ' ὅτι ψευδές ἐστι δῆλον ἐκ τῶν πραγμάτων.
 Του Αχιλλεως γὰρ πατήρ ἦν ὁ Πηλεὺς, ὥς οἶδας·
 Ὁ δ' Αχιλεὺς γεραιτερός ὑπῆρχεν Αλεξάνδρου·
 Καὶ γὰρ ὁ Νεοπτολεμὸς, υἱὸς τοῦ Αχιλλεως, 220
 Πολεμιστῆς ἦν τελείος τῷ Τρωϊκῷ πολέμῳ,
 Αυτοσχέδον ἰσοχρονὸς ὑπαρχὼν Αλεξάνδρῳ.
 Καὶ πῶς οὐκ ἐστὶν ἀλογὸν Αλεξάνδρον δικάζειν
 Γάμοις τίνος τοῖς ἑαυτοῦ παπποῖς ἰσοχρονούντος;
 Τούτο μὲν λῆρον καὶ ψευδές, τὸ δ' ἀληθές τοιούτον. 225
 Ὡς ἀπελθὼν ὁ Πριάμος ἠκούσεν ἐκ μαντείου
 Τριακόντα γενομένον Αλεξάνδρον τῶν χρόνων
 Ολεσάει τὰ βασιλεία τῶν Τρώων καὶ τὰ περιξ·
 Ἀμὰ τὸ βρέφος ἐλεῶν, μὴδ' ἀποκτεῖναι θελὼν,
 Καὶ γὰρ τὴν ἀφυκτόν φυγεῖν ἐλπίζων εἰμαρμένην, 230
 Εἰ τὸ τριακόντα χρόνον Αλεξάνδρος ἐκδράμοι,
 Τῷ Ἀρχελαῷ δέδωκεν ἐν τοῖς ἀγροῖς ἐκτρέφειν
 Εἰς τί χωρίον Ἀμάνδρον καλούμενον τὴν κλησιν,
 Ὁ νῦν καλεῖται Παρίον πόλις ἀντὶ χωρίου,
 Εἰς κλησιν τὴν τοῦ Παρίδος κτισθεὶν ἐκ τοῦ Πριάμου. 235
 Ὁ Παρίς γοῦν Αλεξάνδρος ἐκείσε διατριβὼν
 Μέχρι τῆς παρελευσεως τῆς τριακοντούτιας·
 Πάσας ἐξεπαίδευσάτο βασιλικὰς παιδεύσεις,
 Ἰππεύειν, ἀκοντίζειν τε, τόξευειν, σφαῖραν παίζειν,
 Καὶ πᾶσαν ἀλλήν παιδεύσιν πρεπούσαν βασιλευσιν. 240
 Ὅς ῥήτωρ δὲ γενομένος γράφει πολλὰ μὲν ἀλλὰ,
 Εἰς ἓν δὲ τούτου συγγραμμά τας τρεῖς θεὰς συγκρίνει,
 Τὴν Ἀθηνᾶν τὴν φρονήσιν, τὴν Ἥραν τὴν ἀνδρείαν,
 Καὶ τὴν ἐπιθυμίαν δὲ φημι τὴν Ἀφροδίτην·
 Ἡ καὶ τὸ μῆλον δέδωκε τὴν νικὴν τὰ πρωτεία, 245

Ὡς Ἰωαννης Χρονικος Ἀντιοχευς που γραφει
 Αὐτο μονον αλληγορων, τ' αλλα παραλιμπανων,
 Γαμον Πηλεως Θετιδος, Ἑρμη τε και τον Δια,
 Την Ἰδην, οὔπερ εκρινε θεας τας θρυλλουμενας.
 Ὁ Τζετζης δ' ἀπαντα λεπτως αλληγορει, και προσχες
 Μεχρι του παρελθειν φησι την τριακοντουτιαν — 251

Quæ sequuntur allegorica est fabula de Paris
 dis judicio expositio; et quid re ipsa fue-
 rit Jupiter, &c. In explicanda fabula auc-
 toribus utitur Anaxagora et Empedocle.
 Deinde pergit:

Τοιαυτο μεν Αλεξανδρος επραττεν εν Παριῳ 334
 Μεχρι της παρελευσεως της τριακοντουτιας.
 Ὡς δε μετα τριακοντα δυο παρηλθον χρονοι,
 Νομισαν το γεροντιον, ὁ Πριαμος εκεινος,
 Ὡς ὁ χρησμος παρεδραμεν, ὁ χρονος παρερῆυη,
 Βλαβη λοιπον ου γινεται Τρωσιν εξ Αλεξανδρου.

Rediise Paridem ait ex Ida ad Trojam Aprilis
 die 21! — et Junii die 18 solvisse ad Græciam.

Κελευει τουτον ὁ πατηρ πλευσαι προς την Ἑλλαδα 347
 Και θυσαι λυσιν συμφορων Απολλωνι Δαφναιῳ.

Literas et dona principibus Græciæ affert.

Menelaum ad Cretam mox iturum re-
perit.

Ὁ δὲ Μενελαὸς λαβὼν τὰ δυσδῶρα τὰ δῶρα 357
 Αὐτὸς πρὸς Κρήτην ἐπλεύσεν ἔνεκα τῆς θυσίας·
 Ἀλεξάνδρον τὸν Παρίν δὲ κατελείψε τοῖς οἰκοῖς
 Τριακοντὰ καὶ δύο μὲν ὑπάρχοντα τῶν χρόνων,
 Ὠραῖον παννὴ καὶ λευκὸν εἰς ἡλικίαν οἶον,
 Χρυσοτριχὰ, δασυτριχὰ, καὶ τῶν ἄβροβοστρυχῶν,
 Χαροποπρῶπον πολὺ καὶ ὑπομειδιῶντα,
 Συντομολογόν, εὐλαλὸν τῷ ταχείᾳ δὲ τῶν λόγων,
 Πολλακίς ἀποπτύοντα λεπτοτάτον σιελου,
 Κατὰ τὰς ὀρνίς, ἃς φάμεν κλησὶν ἀκανθουλίδας·
 Ὡς τὴν Ἑλένην κατιδὼν τὸ δειλινὸν ἐν κηπῷ
 Μετὰ δουλίδων τῶν αὐτῆς, καὶ γυναικῶν ἑτέρων,
 Εἰκοσι ἕξ ὑπάρχουσιν χρόνων τὴν ἡλικίαν,
 Καλλὸς οὖσαν ἀμιμητὸν, ξένην τῇ διαπλάσει,
 Ὑπὲρ χιόνα δὲ λευκὴν καὶ τρυφεράν τὸ σῶμα,
 Εὐπρῶπον καὶ ευρίνα, καὶ τῶν καλλιοφρύων,
 Εὐοφθαλμον, ὑγροφθαλμον, χαροποπρῶπουσαν,
 Εὐχείλον, ἀνθηροχείλον, καὶ μελιτοφώνουσαν,
 Εὐμαστον, πυρρᾶκιζούσαν, καὶ καλλιτραχηλούσαν.
 Πασὶ καλοῖς, πασὶ τερπνοῖς πάσων ὑπερτερούσαν,
 Ὅσον ἢ πληροσεληνὸς φαιδροκυκλὸς σεληνῇ
 Ὑπερτερῇ τῶν ἀμυδρῶν νυκτερινῶν ἀστέρων.

Rapta Helena. Helenam repossunt Græci.
 Conspirant ad Helenam repetendam. Tan-
 dem post elapsos decem annos ad Auli-
 dem conveniunt. Explicatio allegorica nar-
 rationis de Achille inter Lycomedis filias
 latente. Irenem alloquitur de nominibus
 ducum:

Μαθε τὰς τούτων κλησεις δὲ πρῶτον, καὶ ναυαρχίας, 471
 Καὶ τὰς μορφὰς εἰς ἐπεὶ τὰς τῶν ἀριστοτέρων.
 Εἶτα λοιπὸν μοι μετ' αὐτὰ μαθοῖς τὰ τοῦ πολέμου —

Metaphrasin ejus spondet complexuram, quæ
 habent Homerus, Stesichorus, Euripides,
 Lycophron, Coluthus, Leschas, Dictys,
 Tryphiodorus, Quintus Calaber:

Καὶ τότε τμηματι βραχεὶ πάντα συγκεκλεισμένα, 480
 Ὅπως πᾶς ὁ βουλομένος ἐν πόνῳ βραχυτάτῳ
 ἀνεγνώκεναι τοῖς πολλοῖς δοκῇ βιβλιοθήκας.

Qui locus a *Dodwello* adductus est in opere
 de *Cyclis Græcorum*, p. 802. Post de-
 scriptas Græcorum ducum imagines re-

dit ad classem portu Aulidis collectam:
 et rerum narrationem inde persequitur,
 de Iphigenia, de draconte et passeribus,
 de Græcis in Æginam descendentibus;
 qua occasione primum recenset nomina
 Trojanorum ducum; deinde rem perse-
 quitur usque ad expugnatam urbem Ler-
 nessum, et Chryseidem captivam factam,
 cujus causa pater ad Græcorum exercitum
 supplex venit.

Ὅστις περ Χρυσης ἱερεὺς Ἀπολλωνος ὑπαρχων 1167
 Λαβὼν τὸ στεφὸς τοῦ θεοῦ δαφνιον ὑπήργμενον,
 Καὶ τὸ χρυσὸν τὸ μαντικὸν σκηπτρον, μετὰ καὶ δῶρων,
 Ἠλθεν ἐξωνησομένης αὐτοῦ τὴν θυγατέρα.

VI.

Iliadis tertii libri metaphrasis a TZETZE.

Επειδὴ παρεταξάντο παρὰ τῶν ἡγεμονῶν
 Οἱ Τρῶες, ἐπορευόντο κλαγγῇ τε καὶ θορυβῷ·
 Δίκην γερῶν φευγούσων εἰς Αἰγύπτου καὶ Θράκης,
 Οὐ τοὺς Πυγμαίους κτείνουσι τρώγῃ τούτων σταχὺς·
 Οἱ Ἕλληνες ἐπῆρχοντο καὶ σιωπῇ καὶ τάξει· 5
 Ὁ δὲ πολὺς κονιορτός πεζῶν τε καὶ τῶν ἰππέων
 Ὡς περ ὀμίχλῃ σκοτῶσιν ἐποίησεν βαθεῖαν.
 Ὁ δὲ θεοῖς παρομοῖος Ἀλεξάνδρος τὸ εἶδος,
 (Ἡγουν ὁ ὠραιότατος δίκην λαμπρῶν ἀστέρων,
 Ἡ μάλλον ὁ αὐτοχρημα τέλων ἐπιθυμία) 10
 Πρῶτος τῶν ἄλλων προπῆδων τῶν Τρῶων προεμαχεί,
 Ἕλληνων τὸν βουλομένον ζητῶν μονομαχεῖν·
 Ἰδὼν δὲ τὸν Μενελάου τὸν ἄρματος πηδῶντα,
 Ὡς περ τις δράκοντα ἰδὼν ἐφυγεν ὠχρίασας.
 Τούτῳ δ' Ἐκτώρ θυμῷ φειδ' ἰσχυροῖς λείδοις πλυνεῖ, 15
 Ἀπατῶν, γυναιμῶν, εἶδε νεκρὸς μοι εἰς,
 Παρὸ δακτυλοδείκτημα καὶ Τρῶων πάντων ὕβρις·
 Οὕτως μεγάλα χαιροῦσι τὸ στρατεύμα Ἕλληνων
 Τῷ λογισμῷ τῶν ἑαυτῶν ἀρίστον σε δοκούντες,
 Ἄνθ' ὧν ὄρωσιν εὐμορφόν, ὦραϊόν σου τὸ εἶδος· 20

Πως ουν αυτος τοιουτος ων νυμφων ανδρων αριστων
 Ἄρπαξας βλαβην ηγαγες συμπαντι Τρων γενει.
 Ει καρτερεις πολεμησων Ἐλενης τῷ συνευνῶ,
 Και γνωση τινος ἥρπαξας νεαζουσαν γυναικα.
 Ουκ ωφελησει σοι ουδεν ἢ μουσικη θανοντι, 25
 Ου καλλος, ουδε τριχωσις, της Αφροδιτης δωρα,
 (Ειγουν ἐπιθυμιας τε, ει τε και του αστερος.
 Οἱ γεννηθηντες παντες γαρ αστερι Αφροδιτης
 Και μαλλον της αἵρεσεως οντι μη παρ' αρετης·
 Αν κειται μαλλον και καλως οἷσπερ ἀρμοζει τροποισ, 30
 Ὠραιοι και επεραστοι γυναικες τε και ανδρες·
 Αν εν τη πρωτη μαλλον δε η εικοστη ογδοη
 Μοιρα Καρκινου φερουσιν αυτην την Αφροδιτην,
 Θεαις οἱ ανδρες μιγνυνται, τουτ' εστι βασιλίσσαις,
 Η ισοθεαις γυναιξιν, ὡς Πτολεμαιος γραφει. 35
 Γυναικες παλιν δε θεοις ειτε και ισοθεοις.)
 Οὕτω μεν Ἐκτωρ προς αυτον Αλεξανδρον ην λεγων·
 Ει Μενελαῶ πολεμον συνηραξας, ευ ισθι,
 Ουδεν σοι ἢ γενεθλιος ωνησεν Αφροδιτη.
 Αλλα δαλοι ὑπαρχουσιν, Αλεξανδρε, οἱ Τρωες, 40
 Οἵτινες ου κατεχωσι βαλλοντες σε τοις λιθοις.
 Προς τουτον δε Αλεξανδρος οὕτως ανταπεκριθη·
 Ἐκτορ, επει με ὑβρισας ὠρεποντως επαξιως,
 Σος λογος, ὡσπερ πελεκυς, κοπτει μου την καρδιαν,
 Θαρσους εμπλησας πειθει με μαχεσθαι Μενελαῶ· 45
 Συ δε μη κατωνειδιζε το καλλος και την τριχα,
 Τα των θεων δωρηματα, αστερων γενεθλιων·
 Ἄπερ μοι κατωνειδισας, την κομην και το καλλος
 Και τα λοιπα σων αγαθων, απορρίπτα ουκ εστιν.

Ἄπερ παρασχωσιν αυτοι, θελων δ' ουκ αν τις λαβη; 50
 Σεμνως ενταυθα και δεινως ανθυβρισεν ὁ Παρις,
 Οὔτω σεμνως ὑβρισας δε ουκ εδοξεν ὑβριζειν.
 Μελας, στραβος γαρ και ψελλος ην Ἑκτωρ, ὡς γινωσκεις,
 Εν τῷ εἰπειν ὁ Παρις δε θελων ουκ αν τις λαβη.
 Μονον ουχι λεγει ταυτι τας ὑβρεις επικρυπτῶν. 55
 Ἑκτορ και συ αν ηθελες τοιουτος γεγονεναι,
 Αλλ' εἰμαρμενην εσχηκας ἑτεραν· λοιπον παυου.
 Και καλλος μη καδυβριζε μηδε την τριχωσιν μου.
 Ει βουλει δε με μαχεσθαι μετα του Μενελαου,
 Το Τρωϊκον μεν στρατευμα παυσον και τῶν Ἑλληνων. 60
 Εγω δε και Μενελαος μονοι μονομαχομεν,
 Ὅδε νικησας ἅπαντα λαβετω συν Ἑλενη,
 Οἱ δ' αλλοι παρερχεσθωσαν εις τας αυτων πατριδας.
 Οὔτως εἰποντος Παριδος Ἑκτωρ τερφθεις τῷ λογῷ
 Τους Τρωας μαχης εῴαυσεν μεσον κρατων το δορυ. 65
 Οἱ δ' Ἕλληνες τοξευμασιν εβαλον και τοις λιθοις,
 Μεχρις επεσχε βαλλοντας εκεινους Αγαμεμνων.
 Και τοτε τοις στρατευμασιν Ἑκτωρ τοις δυο λεγει
 Γνωμην την Αλεξανδρειαν περι μονομαχιας.
 Παντων ἡσυχασαντων δε Μενελαος ταυτ' εἶπεν. 70
 Ὁ λογος εστιν αριστος ὁ της μονομαχιας.
 Αλλ' ὀρκοις βεβαιωσωμεν προτερον τα της μαχης.
 Παρεστω δε και Πριαμος αυτος εν ταις θυσιαις,
 Απιστος γαρ Αλεξανδρος και παραβατος ὀρκων.
 Εχαρησαν οἱ Ἕλληνες και Τρωες επι τουτο 75
 Παυσιν εὔρειν ελπιζοντες του χαλεπου πολεμου.
 Συντομως αφωπλιζοντο, πλησιον δε αλληλων
 Οἱ Ἕλληνες εκαθηντο και Τρωες δικην φιλων.

Ὅς Ἐκτωρ πεμπει φερεῖν δὲ πάντα τὰ πρὸς θυσίαν,
 Καλεσάει τε τὸν Πριάμον τοῖς ὅρκοις συμπάρευναι· 80
 Καὶ Ἀγαμεμνῶν ἐπεμψεν ἐκ πλοίων ἄρνα φερεῖν.
 Ἡ Ἴρις τῇ Ἑλένῃ δὲ πᾶν τὸ συμβᾶν μηνυει,
 Τὸν περὶ ταύτης πόλεμον καὶ τὴν μονομαχίαν,
 Ὅμοιωθίσσα θυγατρὶ Πριάμου Λαοδίκῃ.
 Τοῦτ' ἐστίν, Ἴρις γέγονε τόξον τὸ νεφέλωδες, 85
 Ἐξ οὗ το συμβῆσομενον ἐνόησεν Ἑλένη,
 Ὡς εἴπῃ τις κατελεξε πάντα καλῶς ἐκείνῃ.
 Ἦλθε δὲ πρὸς ἐνθυμιὸν εὐθύς τοῦ Μενελάου,
 Καὶ τῆς πατρίδος τῆς αὐτῆς ἀλλὰ καὶ γεννητορῶν.
 Λεπτῷ δ' ἐπικαλυμματι κατακαλυψαμένη 90
 Δυσι συν ἀλλοῖς ὥρμησε κλαιούσα πρὸς τὸν πύργον.
 Περὶ δὲ πύλας τὰς Σκαίας αὐτὴν διερχομένην
 Ἀπὸ τοῦ πύργου βλέποντες οἱ γέροντες τῶν Τρώων
 Ἐκ γῆρας μὲν ἀπομαχοί, συμβούλοι δὲ γενναῖοι
 Πριάμῳ συγκαθήμενοι, καὶ ἀδελφοὶς Πριάμου 95
 Τῷ Πανθεῷ, καὶ Θυμοίτῃ καὶ Λαμπῷ καὶ Κλυτίῳ,
 Καὶ συν Ἰκέταονι τῷ ἀδελφῷ τῷ Ἐκτορος.
 Ὁ Οὐκαλεγὼν δὲ αὐτὸς ἅμα καὶ ὁ Ἀντήνωρ
 Ἐν ἡρεμαίᾳ τῇ φωνῇ ἀλλήλοισι προσλαλοῦντες,
 Οὐ νεμεσίς, ἐφθεγξάντο, διὰ τοιαυτὴν κορὴν 100
 Ἐπὶ πολὺ κακοπάθειν τοὺς Ἕλληνας καὶ Τρώας·
 Ἀλλὰ καὶ κάλλος ἐχούσα τοιοῦτόν ἀπερχεσθῶ,
 Μὴ γενοίτο μὴδ' ὀπίσθεν ἡμῖν βλάβη καὶ τέκνοις.
 Ταύτην δὲ Πριάμος αὐτοῦ πλησίον ἐδρίασας
 Ἀνερῶτων ἐμάνθανεν Ἑλλήνων τοὺς ἀριστοὺς. 105
 Πρῶτον τὸν Ἀγαμεμνῶνα, ὃν περ καὶ μακαρίζει,
 Τὸν Ὀδυσσεᾶ δευτέρου, τὸν Αἰάντα δὲ τρίτον·

Μονη δ' ὑπεδείξεν αὐτῷ καὶ τὸν Ἰδομενεα.
 Τους ἀδελφους δὲ Καστορά ταύτης καὶ Πολυδευκην
 Αποθάνοντας οὐδαμῶς προσβλεπεῖν δυναμένη 110
 Μὴ συστρατεῦσαι τοῖς λοιποῖς ἐδοκῆσεν Ἑλλήνων,
 Ἡ δὲ αὐτὴν αἰσχυνεσθαι φανῆναι τῷ πολέμῳ.
 Οἱ κηρυκες λαβόντες δὲ πάντα τὰ πρὸς Θυσίαν
 Καλοῦσι καὶ τὸν Πρίαμον· ὃ δ' ἀναβὰς εἰς ἄρμα
 Ἠλθε παρὰ ποστρατεύμα Ἑλλήνων τε καὶ Τρώων· 115
 Στάντων πρὸς τὴν Θυσίαν δὲ, νιψάντων καὶ τὰς χεῖρας,
 Ὁ Ἀγαμέμνων τῶν ἀρνῶν τὰς τρίχας ἀποκοψας
 Ἑλλήνων διενειμάτο καὶ Τρώων τοὺς ἀρίστους·
 Ἡύχετο δὲ πρὸς οὐρανὸν τὰς χεῖρας ἀνατείνας·
 Ἥλιε, γῆ, καὶ οὐρανε, καὶ ποταμῶν τὸ ὕδωρ, 120
 Καὶ οἱ παρ' Αἰδὴν τιμῶροι δαίμονες τῶν ἀδικῶν,
 Ὑμεῖς ἐφοροὶ γίνεσθε καὶ φυλακεῖς τῶν ὀρκῶν,
 Ἐάν μιν Ἀλεξάνδρος αὐτὸς Μενελάον φονεύσῃ,
 Ἐλενὴν καὶ τὰ χρήματα ταύτης ἐχέτω πάντα·
 Ἡμεῖς δὲ πορευσομεθα παλιν εἰς τὴν πατρίδα. 125
 Ἄν δ' ἀντιστροφῶς γενοῖτο γένεσθαι τουναντίον,
 Ἡμῖν δὲ πρεπούσα τιμὴ δοθῇτω κατὰ νομοὺς,
 Τὸ τῶν χρημάτων ἡμισυ δῆλον τῶν ἐν τῇ πόλει.
 Οὕτως εἰπὼν ἀπεσφαττε τὴν ἀρνὰ Ἀγαμέμνων,
 Οἶνον δ' ἐπέχεεν αὐτός· ἠύχετο πας λαὸς δὲ 130
 Χυθῆναι τὸν ἐγκεφαλὸν οὕτω τῶν ἐπιόρκων.
 Ὁ δὲ Κρονίων οὐδαμῶς τούτων εὐχὰς ἐκπληροῦ,
 Ἡ σκοτεινὴ καὶ ἀδηλὸς ἀπασὶν εἰμαρμένη.
 Ὁ Πρίαμος μερίδα δὲ λαβὼν ἐκ τῆς Θυσίας
 Οπισθοδρομὸς ἤλαυνε παλιν ὥς πρὸς τὴν Τροίαν, 135
 Εἰπὼν, τὸν θάνατον αὐτῶν οἶδεν ἡ εἰμαρμένη,

Εγώ δ' ουχ ὑπομειναιμι βλεπειν τοις οφθαλμοις μου
 Αλεξανδρον μαχομενον μετα του Μενελαου·
 Οὕτως ειπων ὁ Πριαμος ευθεως ὑπεχωρει.
 Τον του μονομαχίου δε τόπον συγκαταμετρουν
 Ἐκτωρ ὁμου και Οδυσσευς· εβαλλον δε και κληρους
 Του Μενελαου, Παριδος, εν περικεφαλαια,
 Ὅστις αν προτερον αυτων λαχοι το βελος πεμψαι.
 Ἐκτωρ δε βλεπων οπισθεν τους κληρους ανεκινει·
 Και προτερον εξεδραμεν ὁ κληρος Αλεξανδρου.
 Οὕτω δε μεσον εστησαν ὅπλοις ευτρεπισμενοι.
 Και πρωτον μεν Αλεξανδρος το σακος Μενελαου
 Απρακτος εμεινε βαλων, κλιθεντος του σιδηρου.
 Δευτερος δε Μενελαος πεμψας αυτου το δορυ,
 Εκοψε την ασπίδα τε και πασαν πανοπλιαν
 Προς την λαπαραν Παριδος· κλιθεις δ' αυτος συντομως
 Εξεφευγεν τον θανατον δορατος Μενελαου·
 Μενελαος τῷ ξίφει δε πληξας την κεφαλαιαν
 Εκ της χειρος τετρακλαστον απεβαλε το ξιφος·
 Ὑμνοις ὀρμησας το λοιπον εἴλκε χερσιν εκεινον
 Στρεφων ὡς προς τους Ἕλληνας εκ περικεφαλαιας·
 Και τουτον αν απεκτεινε Μενελαος ευθεως,
 Ει μηπερ εσωσεν αυτον ἡ Αφροδιτη τοτε
 Τον λωρον αποκοψασα της περικεφαλαιας·
 Και τουτον αφαρπαξασα προς τον αυτου κοιτώνα,
 Ἦτις συνεκλινεν αυτῷ τοτε και την Ἑλενην.
 Της Αφροδιτης μαυθανε νυν την αλληγοριαν.
 Οἱ Αφροδιτης εχοντες γενεθλιον αστερα
 Κειμενον τοποις αγαθοις, σωζονται και κινδυνων.
 Επει δε το γενεθλιον τοιουτον Αλεξανδρου,

Οὕτως ἐξεφυγε σῳθεις του λωρου κεκομμενου.
 Ἐπει δε δρᾷ και ποθεινους τους οὕτω γεννηθεντας,
 Πολλα ζυγομαχησασαν προς ἑαυτην Ἑλενην,
 Το καλλος δ' εἰλκυσεν αυτην, και μετα ποιαν ἦτταν·
 Και οὕτως συγκατεκλινεν ὥσπερ νενικηκοτι. 170
 Ὅ δε Μενελαος αυτον, ὡς λεων, ανηρωτα.
 Ελεγε τοτε τοιγαρουν αυτος ὁ Αγαμεμνων·
 Ἡ νικη, Τρωες, φαινεται τυγχανειν Μενελαου.
 Δοτε λοιπον τα χρηματα, δοτε και την Ἑλενην,
 Και την τιμην την πρεπουσαν την ουσαν κατα νομον, 175
 Το των χρηματων ἡμισυ δηλον των εν τη πολει.

FINIS.

Οὐτως ἐξήκουσε ὁ κύριος τὸν ἄνθρωπον καὶ ἀνέστη.

Flower de geer met woggenen touc outen yewalgenten

Δότες ὑμῶν τοῖς Χρηστέσι, ὅτε καὶ τῶν ἑλευθέρων,

POPE'S TRANSLATION

COLLECTION OF SIMILES

OF

ILIAD OF HOMER;

THE FOREGOING

DESCRIPTION OF THE SHIELD OF ACHILLES.

EXTRACTS

P. 2. (Z. 146-149.)

FROM THE

Like leaves on trees the race of man is found;

Now green in youth, now with'ring on the ground;

Another race the following spring supplies.

THE ILIAD OF HOMER.

So generations in their course decay,

So flourish these, when those are past away.

Pope's Iliad, vi. 181-186.

WITH THE NOTES.

V. 181. Like leaves on trees. This is a noble simile, at the beginning of this speech, according to the style of antiquity. *Tempus et terra est nostra domus.* This beautiful thought of our author, whereby the race of men are compared to the leaves of trees, is celebrated by Spondeus in a fine fragment extant in Scaliger. The same thought may be found in Pindarus, ch. xiv. v.

POPE'S TRANSLATION

OF

THE FOLLOWING

EXTRACTS

FROM THE

ILLIAD OF HOMER

WITH THE NOTES

COLLECTION OF SIMILES

FROM THE

ILIAD OF HOMER;

WITH THE

DESCRIPTION OF THE SHIELD OF ACHILLES.

P. 2. (Z. 146—149.)

LIKE leaves on trees the race of man is found,
Now green in youth, now with'ring on the ground;
Another race the following spring supplies,
They fall successive, and successive rise;
So generations in their course decay, 185
So flourish these, when those are past away.

POPE'S ILIAD, vi. 181—186.

V. 181. *Like leaves on trees.*] There is a noble gravity in the beginning of this speech of *Glaucus*, according to the true style of antiquity, *Few and evil are our days*. This beautiful thought of our author, whereby the race of men are compared to the leaves of trees, is celebrated by *Simonides* in a fine fragment extant in *Stobæus*. The same thought may be found in *Ecclesiasticus*, ch. xiv. v.

P. 2. (Π. 7—10.)

Patroclus, say, what grief thy bosom bears,
 That flows so fast in these unmanly tears? 10
 No girl, no infant whom the mother keeps
 From her lov'd breast, with fonder passion weeps;

18. almost in the same words; *As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.*

The reader, who has seen so many passages imitated from *Homer* by succeeding poets, will no doubt be pleased to see one of an ancient poet which *Homer* has here imitated; this is a fragment of *Musæus*, preserved by *Clemens Alexandrinus* in his *Stromata*, lib. 6.

Ὡς δ' αὐτως καὶ φύλλα φύει ζεῖδωρος ἄρουρα,
 Ἄλλα μὲν ἐν μελίησιν ἀποφθίνει, ἄλλα δὲ φύει,
 Ὡς δὲ καὶ ἀνθρώπου γενεὴ καὶ φύλλον ἐλίσσει.

Though this comparison be justly admired for its beauty in this obvious application to the mortality and succession of human life, it seems however designed by the poet in this place as a proper emblem of the transitory state, not of men, but of families, which being by their misfortunes or follies fallen and decayed, do again, in a happier season, revive and flourish in the fame and virtues of their posterity. In this sense it is a direct answer to what *Diomed* had asked, as well as a proper preface to what *Glaucus* relates of his own family, which having been extinct in *Corinth*, had recovered new life in *Lycia*.

V. 11. *No girl, no infant, &c.*] I know the obvious translation of this passage makes the comparison consist only in the tears of the infant, applied to those of *Patroclus*. But certainly the idea of the simile will be much finer, if we comprehend also in it the mother's

Not more the mother's soul that infant warms,
 Clung to her knees, and reaching at her arms,
 Than thou hast mine!

15

xvi. 9—15.

P. 2. (I. 323—327.)

As the bold bird her helpless young attends,
 From danger guards them, and from want defends ; 425
 In search of prey she wings the spacious air,
 And with th' untasted food supplies her care :
 For thankless *Greece* such hardships have I brav'd,
 Her wives, her infants by my labours sav'd ;
 Long sleepless nights in heavy arms I stood, 430
 And sweat laborious days in dust and blood.

ix. 424—431.

fondness and concern, awakened by this uneasiness of the child, which no less aptly corresponds with the tenderness of *Achilles* on the sight of his friend's affliction. And there is yet a third branch of the comparison, in that pursuit, and constant application the infant makes to the mother, in the same manner as *Patroclus* follows *Achilles* with his grief, till he forces him to take notice of it. I think (all these circumstances laid together) nothing can be more affecting or exact in all its views, than this similitude ; which, without that regard, has perhaps seemed but low and trivial to an unreflecting reader.

V. 424. *As the bold bird, &c.*] This simile (says *la Motte*) must be allowed to be just, but was not fit to be spoken in a passion. One may answer, that the tenderness of the comparison renders it no way the less proper to a man in a passion ; it being natural

P. 4. (O. 360—364.)

O'er the dread fosse (a late-impervious space) 410
 Now steeds, and men, and cars tumultuous pass.
 The wond'ring crowds the downward level trod;
 Before them flam'd the shield, and march'd the God.
 Then with his hand he shook the mighty wall;
 And lo! the turrets nod, the bulwarks fall. 415
 Easy, as when ashore an infant stands,
 And draws imagin'd houses in the sands;
 The sportive wanton, pleas'd with some new play,
 Sweeps the slight works and fashion'd domes away.
 xv. 410—419.

enough, the more one is disgusted at present, the more to recollect the kindness we have formerly shewn to those who are ungrateful. *Eustathius* observes, that so soft as the simile seems, it has nevertheless its *fiercé*; for *Achilles* herein expresses his contempt for the *Greeks*, as a weak defenceless people, who must have perished, if he had not preserved them. And indeed, if we consider what is said in the preceding note, it will appear that the passion of *Achilles* ought not as yet to be at the height.

V. 416. *As when ashore an infant stands.*] This simile of the sand is inimitable; it is not easy to imagine any thing more exact and emphatical to describe the tumbling and confused heap of a wall in a moment. Moreover, the comparison here taken from sand is the juster, as it rises from the very place and scene before us. For the wall here demolished, as it was founded on the coast, must needs border on the sand; wherefore the similitude is borrowed immediately from the subject matter in view. *Eustathius.*

P. 4. (Π. 257—265.)

Meanwhile the troops beneath *Patroclus*' care,
 Invade the *Trojans*, and commence the war.
 As wasps, provok'd by children in their play,
 Pour from their mansions by the broad high-way, 315

V. 314. *As wasps, provok'd, &c.*] One may observe, that though *Homer* sometimes takes his similitudes from the meanest and smallest things in nature, yet he orders it so as by their appearance to signalize and give lustre to his greatest heroes. Here he likens a body of *Myrmidons* to a nest of wasps, not on account of their strength and bravery, but of their heat and resentment. *Virgil* has imitated these humble comparisons, as when he compares the builders of *Carthage* to bees. *Homer* has carried it a little farther in another place, where he compares the soldiers to flies, for their busy industry and perseverance about a dead body; not diminishing his heroes by the size of these small animals, but raising his comparisons from certain properties inherent in them, which deserve our observation. *Eustathius*.

This brings into my mind a pretty rural simile in *Spencer*, which is very much in the simplicity of the old father of poetry.

*As gentle shepherd in sweet even-tide,
 When ruddy Phœbus 'gins to welke in west,
 High on a hill, his flock to viewen wide,
 Marks which do bite their hasty supper best;
 A cloud of cumb'rous gnats do him molest,
 All striving to infix their feeble stings,
 That from their noyance he no whit can rest,
 But with his clownish hand their tender wings
 He brusheth oft, and oft doth mar their murmurings.*

In swarms the guiltless travellers engage,
 Whet all their stings, and call forth all their rage :
 All rise in arms, and with a gen'ral cry
 Assert their waxen domes, and buzzing progeny.

xvi. 312—319.

P. 4. (Δ. 127—131.)

But thee, *Atrides* ! in that dang'rous hour
 The Gods forget not, nor thy guardian pow'r.
Pallas assists, and (weaken'd in its force) 160
 Diverts the weapon from its destin'd course :
 So from her babe, when slumber seals his eye,
 The watchful mother wafts th' envenom'd fly.

iv. 158—163.

V. 160. *Pallas assists, and (weaken'd in its force) Diverts the weapon—*] For she only design'd, by all this action, to increase the glory of the *Greeks* in the taking of *Troy* : yet some commentators have been so stupid, as to wonder that *Pallas* should be employed first in the wounding of *Menelaus*, and after in the protecting him.

V. 163. *Wafts th' envenom'd fly.*] This is one of those humble comparisons which *Homer* sometimes uses to diversify his subject, but a very exact one in its kind, and corresponding in all its parts. The care of the Goddess, the unsuspecting security of *Menelaus*, the ease with which she diverts the danger, and the danger itself, are all included in this short compass. To which it may be added, that if the providence of heavenly powers to their creatures is expressed by the love of a mother to her child ; if men, in regard to them, are but as heedless sleeping infants ; and if those dangers,

P. 6. (P. 1—6.)

On the cold earth divine *Patroclus* spread,
 Lies pierc'd with wounds among the vulgar dead.
 Great *Menelaus*, touch'd with gen'rous woe,
 Springs to the front, and guards him from the foe :
 Thus round her new-fall'n young the heifer moves, 5
 Fruit of her throes, and first-born of her loves,

which may seem great to us, are by them as easily warded off as the simile implies, there will appear something sublime in this conception, however little or low the image may be thought at first sight, in respect to the hero. A higher comparison would but have tended to lessen the disparity between the Gods and man, and the justness of the simile had been lost, as well as the grandeur of the sentiment.

V. 3. *Great Menelaus*——] The poet here takes occasion to clear *Menelaus* from the imputations of idle and effeminate, cast on him in some parts of the poem; he sets him in the front of the army, exposing himself to dangers in defending the body of *Patroclus*, and gives him the conquest of *Euphorbus*, who had the first hand in his death. He is represented as the foremost who appears in his defence, not only as one of a like disposition of mind with *Patroclus*, a kind and generous friend; but as being more immediately concerned in honour to protect from injuries the body of a hero that fell in his cause. *Eustathius*. See the note on v. 271. of the third book.

V. 5. *Thus round her new-fall'n young, &c.*] In this comparison, as *Eustathius* has very well observed, the poet, accommodating himself to the occasion, means only to describe the affection *Menelaus* had for *Patroclus*, and the manner in which he presented himself to defend his body: and this comparison is so much the more just

And anxious (helpless as he lies, and bare)
 Turns, and re-turns her, with a mother's care.
 Oppos'd to each that near the carcass came,
 His broad shield glimmers, and his lances flame. 10

xvii. 1—10.

and agreeable, as *Menelaus* was a prince full of goodness and mildness. He must have little sense or knowledge in poetry, who thinks that it ought to be suppressed. It is true, we should not use it now-a-days, by reason of the low ideas we have of the animals from which it is derived; but those not being the ideas of *Homer's* time, they could not hinder him from making a proper use of such a comparison. *Dacier*.

Ibid. *Thus round her new-fall'n young, &c.*] It seems to me remarkable, that the several comparisons to illustrate the concern for *Patroclus* are taken from the most tender sentiments of nature. *Achilles*, in the beginning of his sixteenth book, considers him as a child, and himself as his mother. The sorrow of *Menelaus* is here described as that of a heifer for her young one. Perhaps these are designed to intimate the excellent temper and goodness of *Patroclus*, which is expressed in that fine elegy of him in this book, v. 671. Πᾶσιν γὰρ ἐπίστατο μείλιχος εἶναι, *He knew how to be good-natured to all men*. This gave all mankind these sentiments for him, and no doubt the same is strongly pointed at by the uncommon concern of the whole army to rescue his body.

The dissimilitude of manners between these two friends, *Achilles* and *Patroclus*, is very observable: such friendships are not uncommon, and I have often assigned this reason for them, that it is natural for men to seek the assistance of those qualities in others which they want themselves. That is still better if applied to Providence, which associates men of different and contrary qualities, in order to make a more perfect system. But, whatever is customary in nature, *Homer* had a good poetical reason for it; for it affords many incidents to illustrate the manners of them both more strongly, and is what they call a contrast in painting.

P. 6. (Σ. 315—322.)

While the long night extends her sable reign, 365
 Around *Patroclus* mourn'd the *Grecian* train.
 Stern in superior grief *Pelides* stood ;
 Those slaught'ring arms, so us'd to bathe in blood,
 Now clasp his clay-cold limbs : then gushing start
 The tears, and sighs burst from his swelling heart. 370
 The lion thus, with dreadful anguish stung,
 Roars thro' the desert, and demands his young :
 When the grim savage to his rifled den
 Too late returning, snuffs the track of men,
 And o'er the vales and o'er the forest bounds ; 375
 His clam'rous grief the bellowing wood resounds.

xviii. 365—376.

P. 6. (N. 489—495.)

Æneas too demands

Th' assisting forces of his native bands :
Paris, *Deïphobus*, *Agenor* join ;
 (Co-aids and captains of the *Trojan* line)
 In order follow all th' embody'd train ; 620
 Like *Ida's* flocks proceeding o'er the plain ;

V. 621. *Like Ida's flocks, &c.*] *Homer*, whether he treats of the
 customs of men or beasts, is always a faithful interpreter of nature.
 When sheep leave the pasture and drink freely, it is a certain sign

Before his fleecy care, erect and bold,
 Stalks the proud ram, the father of the fold :
 With joy the swain surveys them, as he leads
 To the cool fountains, thro' the well-known meads. 625
 So joys *Æneas*, as his native band
 Moves on in rank, and stretches o'er the land.

xiii. 616—627.

P. 8. (B. 142—148.)

His deep design unknown, the hosts approve
Atrides' speech. The mighty numbers move.
 So roll the billows to th' *Icarian* shore, 175
 From east and south when winds begin to roar,
 Burst their dark mansions in the clouds, and sweep
 The whit'ning surface of the ruffled deep.

that they have found good pasturage, and that they are all sound ; it is therefore upon this account that *Homer* says the shepherd rejoices. *Homer*, we find, well understood what *Aristotle* many ages after him remarked, viz. that sheep grow fat by drinking. This therefore is the reason why shepherds are accustomed to give their flocks a certain quantity of salt every five days in the summer, that they may by this means drink the more freely. *Eustathius*.

V. 175. *So roll the billows, &c.*] One may take notice that *Homer* in these two similitudes has judiciously made choice of the two most wavering and inconstant things in nature, to compare with the multitude ; the *waves* and *ears* of *corn*. The first alludes to the noise and tumult of the people, in the breaking and rolling of the billows ; the second to their taking the same course, like corn bending one way ; and both to the easiness with which they are moved by every *breath*.

And as on corn when western gusts descend,
 Before the blast the lofty harvests bend ; 180
 Thus, &c.

ii. 173—181.

P. 8. (B. 455—458.)

As on some mountain, thro' the lofty grove,
 The crackling flames ascend and blaze above, 535
 The fires expanding as the winds arise,
 Shoot their long beams, and kindle half the skies :
 So from the polish'd arms, and brazen shields,
 A gleamy splendour flash'd along the fields,
 ii. 534—539.

V. 534. *As on some mountain, &c.*] The imagination of *Homer* was so vast and so lively, that whatsoever objects presented themselves before him, impressed their images so forcibly, that he poured them forth in comparisons equally simple and noble, without forgetting any circumstance which could instruct the reader, and make him see those objects in the same strong light wherein he saw them himself. And in this one of the principal beauties of poetry consists. *Homer*, on the sight of the march of this numerous army, gives us five similes in a breath, but all entirely different. The first regards the splendour of their armour, as a fire, &c. The second, the various movements of so many thousands before they can range themselves in battle-array, like the swans, &c. The third respects their number, as the leaves or flowers, &c. The fourth, the ardour with which they run to the combat, like the legions of insects, &c. And the fifth, the obedience and exact discipline of the troops, ranged without confusion under their lead-

P. 8. (B. 459—466.)

Not less their number than th' embody'd cranes, 540
 Or milk-white swans in *Asius'* wat'ry plains,
 That o'er the windings of *Cayster's* springs,
 Stretch their long necks, and clap their rustling wings,
 Now tow'r aloft, and course in airy rounds ;
 Now light with noise ; with noise the field resounds. 545
 Thus num'rous and confus'd, extending wide,
 The legions crowd *Scamander's* flow'ry side ;
 With rushing troops the plains are cover'd o'er,
 And thund'ring footsteps shake the sounding shore :

ii. 540—549.

ers, as flocks under their shepherds. This fecundity and variety can never be enough admired. *Dacier*.

V. 541. *Or milk-white swans in Asius' wat'ry plains.*] *Scaliger*, who is seldom just to our author, yet confesses these verses to be *plenissima Nectaris*. But he is greatly mistaken when he accuses this simile of impropriety, on the supposition that a number of birds flying without order are here compared to an army ranged in array of battle. On the contrary, *Homer* in this expresses the stir and tumult the troops were in before they got into order, running together from the ships and tents: *Νεῶν ἄπο, καὶ κλισιάων*. But when they are placed in their ranks, he compares them to the flocks under their shepherds. This distinction will plainly appear from the detail of the five similes in the foregoing note.

Virgil has imitated this with great happiness in his seventh *Æneid*.

P. 10. (B. 467—471.)

Along the river's level meads they stand, 550
 Thick as in spring the flow'rs adorn the land,

*Ceu quondam nivei liquida inter nubila cycni
 Cùm sese è pastu referunt, et longa canoros
 Dant per colla modos, sonat amnis et Asia longè
 Pulsa palus*—————

Like a long team of snowy swans on high,
 Which clap their wings and cleave the liquid sky,
 When homeward from their wat'ry pastures born,
 They sing, and *Asia's* lakes their notes return.

Mr. *Dryden* in this place has mistaken *Asius* for *Asia*, which *Virgil* took care to distinguish by making the first syllable of *Asius* long, as of *Asia* short. Though (if we believe *Madam Dacier*) he was himself in an error, both here and in the first *Georgic*.

————— *Quæ Asia circum*

Dulcibus in stagnis rimantur prata Caystri.

For she will not allow that 'Ασίω can be a patronymic adjective, but the genitive of a proper name, 'Ασίον, which being turned into *Ionic* is 'Ασιέω, and by a *Syncope* makes 'Ασίω. This puts me in mind of another criticism upon the 29th verse of this book: it is observed that *Virgil* uses *Inarime* for *Arime*, as if he had read Εἰναρί-μοις, instead of Εἰν 'Αρίμοις. *Scaliger* ridicules this trivial remark, and asks if it can be imagined that *Virgil* was ignorant of the name of a place so near him as *Baia*? It is unlucky for good writers, that men who have learning, should lay a stress upon such trifles; and that those who have none, should think it learning to do so.

Or leaves the trees ; or thick as insects play,
 The wand'ring nation of a summer's day,
 That drawn by milky steams, at ev'ning hours,
 In gather'd swarms surround the rural bow'rs ; 555
 From pail to pail with busy murmur run
 The gilded legions glitt'ring in the sun.

ii. 550—557.

V. 552. *Or thick as insects play.*] This simile, translated literally, runs thus : *As the numerous troops of flies about a shepherd's cottage in the spring, when the milk moistens the pails ; such numbers of Greeks stood in the fields against the Trojans, desiring their destruction.* The lowness of this image, in comparison with those which precede it, will naturally shock a modern critic, and would scarce be forgiven in a poet of these times. The utmost a translator can do is to heighten the expression, so as to render the disparity less observable ; which is endeavoured here, and in other places. If this be done successfully, the reader is so far from being offended at a low idea, that it raises his surprise to find it grown great in the poet's hands, of which we have frequent instances in *Virgil's Georgics*. Here follows another of the same kind, in the simile of *Agamemnon* to a *Bull*, just after he has been compared to *Jove*, *Mars*, and *Neptune*. This, *Eustathius* tells us, was blamed by some critics, and Mr. *Hobbes* has left it out in his translation. The liberty has been taken here to place the humbler simile first, reserving the nobler one as a more magnificent close of the description : the bare turning the sentence removes the objection. *Milton*, who was a close imitator of our author, has often copied him in these humble comparisons. He has not scrupled to insert one in the midst of that pompous description of the rout of the rebel angels in the sixth book, where the Son of God, in all his dreadful Majesty, is represented pouring his vengeance upon them :

———— *As a herd*
Of goats, or tim'rous flocks together throng'd,
Drove them before him thunder-struck——

P. 10. (B. 474—477.)

Each leader now his scatter'd force conjoins 560
In close array, and forms the deep'ning lines.
Not with more ease, the skilful shepherd swain
Collects his flock from thousands on the plain.

ii. 560—563.

P. 10. (Γ. 23—29.)

Him *Menelaus*, lov'd of *Mars*, espies, 35
With heart elated, and with joyful eyes:
So joys a lion, if the branching deer
Or mountain goat, his bulky prize, appear;

V. 37. *So joys a lion, if the branching deer, Or mountain goat.*] The old scholiasts, refining on this simile, will have it, that *Paris* is compared to a goat on account of his incontinence, and to a stag for his cowardice: to this last they make an addition, which is very ludicrous, that he is also likened to a deer for his *skill in music*, and cite *Aristotle* to prove that animal delights in harmony, which opinion is alluded to by Mr. *Waller* in these lines:

*Here love takes stand, and while she charms the ear
Empties his quiver on the list'ning deer.*

But upon the whole, it is whimsical to imagine this comparison consists in any thing more, than the joy which *Menelaus* conceived at the sight of his rival, in the hopes of destroying him. It is equally an injustice to *Paris*, to abuse him for understanding music, and to

In vain the youths oppose, the mastives bay,
 The lordly savage rends the panting prey.
 Thus fond of vengeance, &c.

40

iii. 35—41.

P. 12. (Z. 503—514.)

But now, no longer deaf to honour's call,
 Forth issues *Paris* from the palace wall.

represent his retreat as purely the effect of fear, which proceeded from his sense of guilt with respect to the particular person of *Menelaus*. He appeared at the head of the army to challenge the boldest of the enemy: nor is his character elsewhere in the *Iliad* by any means that of a coward. *Hector* at the end of the sixth book confesses, that no man could justly reproach him as such. Nor is he represented so by *Ovid* (who copied *Homer* very closely) in the end of his epistle to *Helen*. The moral of *Homer* is much finer: a brave mind, however blinded with passion, is sensible of remorse as soon as the injured object presents itself; and *Paris* never behaves himself ill in war, but when his spirits are depressed by the consciousness of an injustice. This also will account for the seeming incongruity of *Homer* in this passage, who (as they would have us think) paints him a shameful coward, at the same time that he is perpetually calling him *the divine Paris*, and *Paris like a God*. What he says immediately afterwards in answer to *Hector's* reproof, will make this yet more clear.

V. 649. *Forth issues Paris.*] *Paris*, stung by the reproaches of *Hector*, goes to the battle. It is a just remark of *Eustathius*, that all the reproofs and remonstrances in *Homer* have constantly their effect. The poet by this shews the great use of reprehensions when properly applied, and finely intimates that every worthy mind will be the better for them.

In brazen arms that cast a gleamy ray, 650
 Swift thro' the town the warrior bends his way.
 The wanton courser thus, with reins unbound,
 Breaks from his stall, and beats the trembling ground:

V. 652. *The wanton courser thus, &c.*] This beautiful comparison being translated by *Virgil* in the eleventh *Æneid*, I shall transcribe the originals, that the reader may have the pleasure of comparing them.

Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 Δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
 Εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο,
 Κυδιόων· ὕψου δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 Ὀμοῖς αἴσσονται· ὁ δ' ἀγλαΐῃφι πεποιθὼς,—
 Ῥίμφα ἔ γούνα φέρει μετὰ τ' ἥδεα καὶ νομὸν ἵππων.

*Qualis ubi abruptis fugit præsepia vinculis
 Tandem liber equus, campoque potitus aperto,
 Aut ille in pastus armentaque tendit equarum:
 Aut assuetus aquæ perfundi flumine noto
 Emicat, arrectisque fremit cervicibus altè
 Luxurians; luduntque jubæ per colla, per armos.*

Though nothing can be translated better than this is by *Virgil*, yet in *Homer* the simile seems more perfect, and the place more proper. *Paris* had been indulging his ease within the walls of his palace, as the horse in his stable, which was not the case of *Turnus*. The beauty and wantonness of the steed agrees more exactly with the character of *Paris* than with the other; and the insinuation of his love of the mares has yet a nearer resemblance. The languishing flow of that verse,

Εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο.

finely corresponds with the ease and luxuriancy of the pampered courser bathing in the flood; a beauty which *Scaliger* did not con-

Pamper'd and proud, he seeks the wonted tides,
 And laves, in height of blood, his shining sides; 655
 His head now freed, he tosses to the skies;
 His mane dishevell'd o'er his shoulder flies;
 He snuffs the females in the distant plain,
 And springs, exulting, to his fields again.
 With equal triumph, sprightly, bold and gay, 660
 In arms refulgent as the God of day,
 The son of *Priam*, glorying in his might,
 Rush'd forth with *Hector* to the field of fight.

vi. 648—663.

P. 12. (N. 136—142.)

Troy charg'd the first, and *Hector* first of *Troy*. 190
 As from some mountain's craggy forehead torn,
 A rock's round fragment flies, with fury borne,

sider, when he criticised particularly upon that line. *Tasso* has also imitated this simile, *cant.* 9.

Come destrier, che da la regie stalle
Ove a l'uso de l'arme si reserba,
Fugga, e libero alfin per largo calle
Và trà gl' armenti, ò al fiume usato, o a l'erba;
Scherzau sù 'l colli i crini, e sù le spalle,
Si scote la service alta, e superba;
Suonano i piè nel corso, e par, ch' auvampi,
Di sonori nitriti empiendo i campi.

V. 191. *As from some mountain's craggy forehead torn, &c.*] This is one of the noblest similes in all *Homer*, and the most justly cor-

(Which from the stubborn stone a torrent rends)

Precipitate the pondrous mass descends :

responding in its circumstances to the thing described. The furious descent of *Hector* from the wall, represented by a stone that flies from the top of a rock; the hero pushed on by the superior force of *Jupiter*, as the stone driven by a torrent; the ruins of the wall falling after him, all things yielding before him, the clamour and tumult around him, all imaged in the violent bounding and leaping of the stone, the crackling of the woods, the shock, the noise, the rapidity, the irresistibility, and the augmentation of force in its progress. All these points of likeness make but the first part of this admirable simile. Then the sudden stop of the stone when it comes to the plain, as of *Hector* at the phalanx of the *Ajaces* (alluding also to the natural situation of the ground, *Hector* rushing down the declivity of the shore, and being stopped on the level of the sea); and lastly, the immobility of both when so stopped, the enemy being as unable to move him back, as he to get forward. This last branch of the comparison is the happiest in the world, and though not hitherto observed, is what methinks makes the principal beauty and force of it. The simile is copied by *Virgil*, *Æn.* 12.

*Ac veluti montis saxum de vertice præceps,
Cùm ruit avulsum vento, seu turbidus imber
Proluit, aut annis solvit sublapsa vetustas :
Fertur in abruptum magno mons improbus actu
Exultatque solo ; sylvas, armenta, virosque
Involvans secum. Disjecta per agmina Turnus
Sic urbis ruit ad muros——*

And *Tasso* has again copied it from *Virgil* in his 18th book.

*Qual gran sasso tal hor, che o la vecchiezza
Solve da un monte, o svelle ira de' venti
Ruionosa dirupa, e porta, e spezza
Le selve, e con le case anco gli armenti*

From steep to steep the rolling ruin bounds ; 195
 At ev'ry shock the crackling wood resounds ;
 Still gath'ring force, it smokes ; and, urg'd amain,
 Whirls, leaps, and thunders down, impetuous to the plain :

xiii. 190—198.

P. 14. (Π. 297—330.)

So when thick clouds inwrap the mountain's head,
 O'er heav'n's expanse like one black cieling spread ; 355

Tal giù trahea de la sublime altezza

L'horribil trave e merli, e arme, e gente,

Diè la torre a quel moto une, o duo crolli ;

Tremar le mura, e rimbombaro i colli.

It is but justice to *Homer* to take notice how infinitely inferior both these similes are to their original. They have taken the image without the likeness, and lost those corresponding circumstances which raise the justness and sublimity of *Homer's*. In *Virgil* it is only the violence of *Turnus* in which the whole application consists ; and in *Tasso* it has no farther allusion than to the fall of a tower in general.

There is yet another beauty in the numbers of this part. As the verses themselves make us see, the sound of them makes us hear, what they represent, in the noble roughness, rapidity, and sonorous cadence that distinguishes them.

Ῥέξας ἀσπέτρῳ ὄμβρῳ ἀναιδέος ἔχματα πέτρης, &c.

The translation, however short it falls of these beauties, may serve to shew the reader, that there was at least an endeavour to imitate them.

V. 354. *So when thick clouds, &c.*] All the commentators take

Sudden, the Thund'rer with a flashing ray,
Bursts thro' the darkness, and lets down the day:

this comparison in a sense different from that in which it is here translated. They suppose *Jupiter* is here described cleaving the air with a flash of lightning, and spreading a gleam of light over a high mountain, which a black cloud held buried in darkness. The application is made to *Patroclus* falling on the *Trojans*, and giving respite to the *Greeks*, who were plunged in obscurity. *Eustathius* gives this interpretation, but at the same time acknowledges it improper in this comparison to represent the extinction of the flames by the darting of lightning. This explanation is solely founded on the expression στεροπνηγέρετα Ζεύς, *fulgurator Jupiter*, which epithet is often applied when no such action is supposed. The most obvious signification of the words in this passage, gives a more natural and agreeable image, and admits of a juster application. The simile seems to be of *Jupiter* dispersing a black cloud which had cover'd a high mountain, whereby a beautiful prospect, which was before hid in darkness, suddenly appears. This is applicable to the present state of the *Greeks*, after *Patroclus* had extinguished the flames, which began to spread clouds of smoke over the fleet. It is *Homer's* design in his comparisons to apply them to the most obvious and sensible image of the thing to be illustrated; which his commentators too frequently endeavour to hide by moral and allegorical refinements; and thus injure the poet more, by attributing to him what does not belong to him, than by refusing him what is really his own.

It is much the same image with that of *Milton* in his second book, though applied in a very different way.

*As when from mountain tops the dusky clouds
Ascending, while the north wind sleeps, o'erspread
Heav'n's cheerful face; the low'ring element
Scowls o'er the darken'd landscape snow or show'r;
If chance the radiant sun with farewell sweet*

The hills shine out, the rocks in prospect rise,
 And streams, and vales, and forests strike the eyes;
 The smiling scene wide opens to the sight, 360
 And all th' unmeasured *æther* flames with light.

xvi. 354—361.

P. 14. (Σ. 477—612.)

Then first he form'd th' immense and solid *shield*;
 Rich, various artifice emblaz'd the field;
 Its utmost verge a threefold circle bound;
 A silver chain suspends the massy round;
 Five ample plates the broad expanse compose, 555
 And god-like labours on the surface rose.
 There shone the image of the master Mind:
 There earth, there heav'n, there ocean he design'd;
 Th' unweary'd sun, the moon completely round;
 The starry lights that heav'n's high convex crown'd; 560
 The *Pleiads*, *Hyads*, with the northern team;
 And great *Orion*'s more refulgent beam;
 To which, around the axle of the sky,
 The *Bear* revolving, points his golden eye,
 Still shines exalted on th' ætherial plain, 565
 Nor bathes his blazing forehead in the main.

*Extend his evening beam, the fields revive,
 The birds their notes renew, the bleating herds
 Attest their joy, that hill and valley rings.*

V. 566. *Nor bathes his blazing forehead in the main.*] The critics make use of this passage to prove that *Homer* was ignorant of astro-

Two cities radiant on the shield appear,
The image one of peace, and one of war,

nomy; since he believed that the *Bear* was the only constellation which never bathed itself in the ocean, that is to say, that did not set, and was always visible; for, say they, this is common to other constellations of the arctic circle, as the lesser *Bear*, the *Dragon*, the greatest part of *Cepheus*, &c. To salve *Homer*, *Aristotle* answers, that he calls it the only one, to shew that it is the only one of those constellations he had spoken of, or that he has put the *only* for the *principal* or the *most known*. *Strabo* justifies this after another manner, in the beginning of his first book. “Under the
“name of the *Bear* and the *Chariot*, *Homer* comprehends all the
“arctic circle; for there being several other stars in that circle
“which never set, he could not say that the *Bear* was the only one
“which did not bathe itself in the ocean; wherefore those are de-
“ceived who accuse the poet of ignorance, as if he knew one *Bear*
“only when there are two; for the lesser was not distinguished in
“his time. The *Phœnicians* were the first who observed it, and
“made use of it in their navigation; and the figure of that sign
“passed from them to the *Greeks*: the same thing happened in re-
“gard to the constellation of *Berenice’s* hair, and that of *Canopus*,
“which received those names very lately; and as *Aratus* says well,
“there are several other stars which have no names. *Crates* was
“then in the wrong to endeavour to correct this passage, in putting
“*οἶος* for *οἶη*, for he tries to avoid that which there is no occasion
“to avoid. *Heracitus* did better, who put the *Bear* for the arctic
“circle, as *Homer* has done. *The Bear* (says he) *is the limit of the*
“*rising and setting of the stars.*” Now it is the arctic circle, and
not the *Bear*, which is that limit. “It is therefore evident, that
“by the word *bear*, which he calls the *waggon*, and which he says
“observes *Orion*, he understands the arctic circle; that by the
“ocean he means the horizon where the stars rise and set; and by
“those words, *which turns in the same place, and doth not bathe itself*
“*in the ocean*, he shews that the arctic circle is the most northern
“part of the horizon, &c.” *Dacier* on *Arist.*

Here sacred pomp, and genial feast delight,
 And solemn dance, and *Hymenæal* rite ; 570
 Along the street the new made brides are led,
 With torches flaming, to the nuptial bed :
 The youthful dancers in a circle bound
 To the soft flute, and cittern's silver sound :
 Thro' the fair streets, the matrons in a row, 575
 Stand in their porches, and enjoy the show.

There, in the *Forum* swarm a num'rous train :
 The subject of debate, a townsman slain ;
 One pleads the fine discharg'd, which one deny'd,
 And bade the public and the laws decide : 580

Mons. *Terasson* combats this passage with great warmth. But it will be a sufficient vindication of our author to say, that some other constellations, which are likewise perpetually above the horizon in the latitude where *Homer* writ, were not at that time discovered; and that whether *Homer* knew that the *Bear's* not setting was occasioned by the latitude, and that in a smaller latitude it would set, is of no consequence; for if he had known it, it was still more poetical not to take notice of it.

V. 567. *Two cities, &c.*] In one of these cities are represented all the advantages of *peace*: and it was impossible to have chosen two better emblems of peace, than *Marriages* and *Justice*. It is said this city was *Athens*, for marriages were first instituted there by *Cecrops*; and judgment upon murder was first founded there. The ancient state of *Attica* seems represented in the neighbouring fields, where the ploughers and reapers are at work, and a king is overlooking them; for *Triptolemus*, who reigned there, was the first who sowed corn: this was the imagination of *Agallias Cercyreus*, as we find him cited by *Eustathius*.

V. 579. *The fine discharg'd.*] Murder was not always punished

The witness is produc'd on either hand ;
 For this, or that, the partial people stand :
 Th' appointed heralds still the noisy bands,
 And form a ring, with sceptres in their hands ;
 On seats of stone, within the sacred place, 585
 The rev'rend elders nodded o'er the case ;
 Alternate, each th' attesting sceptre took,
 And rising solemn, each his sentence spoke.
 Two golden talents lay amidst, in sight,
 The prize of him who best adjudg'd the right. 590

with death, or so much as banishment ; but when some fine was paid, the criminal was suffered to remain in the city. So *Iliad* 9.

—Καὶ μὲν τίς τε κασιγνήτοιο φόνοιο
 Ποινὴν, ἣ οὐ παιδὸς ἐδέξατο τεθνεῖωτος.
 Καί ῥ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ πόλλ' ἀποτίσας.

—If a brother bleed,
 On just atonement, we remit the deed ;
 A sire the slaughter of his son forgives,
 The price of blood discharg'd, the murd'rer lives.

V. 590. *The prize of him who best adjudg'd the right.*] Eustathius informs us, that it was anciently the custom to have a reward given to that judge who pronounced the best sentence. M. Dacier opposes this authority, and will have it, that this reward was given to the person who, upon the decision of the suit, appeared to have the justest cause. The difference between these two customs, in the reason of the thing, is very great : for the one must have been an encouragement to justice, the other a provocation to dissension. It were to be wanting in a due reverence to the wisdom of the ancients, and of *Homer* in particular, not to choose the former sense : and I

Another part (a prospect diff'ring far)
 Glow'd with refulgent arms, and horrid war.
 Two mighty hosts a leaguer'd town embrace,
 And one would pillage, one would burn the place.
 Meantime the townsmen, arm'd with silent care, 595
 A secret ambush on the foe prepare :
 Their wives, their children, and the watchful band
 Of trembling parents on the turrets stand.
 They march ; by *Pallas* and by *Mars* made bold ;
 Gold were the Gods, their radiant garments gold, 600
 And gold their armour : these the squadron led,
 August, divine, superior by the head !
 A place for ambush fit they found, and stood
 Cover'd with shields, beside a silver flood.
 Two spies at distance lurk, and watchful seem 605
 If sheep or oxen seek the winding stream.
 Soon the white flocks proceeded o'er the plains,
 And steers slow-moving, and two shepherd swains ;

have the honour to be confirmed in this opinion by the ablest judge,
 as well as the best practiser, of equity, my Lord *Harcourt*, at
 whose seat I translated this book.

V. 591. *Another part, a prospect diff'rent far, &c.*] The same
Agallias, cited above, would have this city in war to be meant of
Eleusina, but upon very slight reasons. What is wonderful is, that
 all the accidents and events of *war* are set before our eyes in this
 short compass. The several scenes are excellently disposed to re-
 present the whole affair. Here is, in the space of thirty lines, a siege,
 a sally, an ambush, the surprise of a convoy, and a battle ; with
 scarce a single circumstance proper to any of these omitted.

Behind them, piping on their reeds, they go,
Nor fear an ambush, nor suspect a foe. 610

In arms the glitt'ring squadron rising round,
Rush sudden ; hills of slaughter heap the ground ;

Whole flocks and herds lie bleeding on the plains,
And, all amidst them, dead, the shepherd swains !

The bellowing oxen the besiegers hear ; 615

They rise, take horse, approach, and meet the war ;

They fight, they fall, beside the silver flood ;

The waving silver seem'd to blush with blood.

There tumult, there contention stood confest ;

One rear'd a dagger at a captive's breast, 620

One held a living foe, that freshly bled

With new-made wounds ; another dragg'd a dead ;

Now here, now there, the carcasses they tore ;

Fate stalk'd amidst them, grim with human gore.

And the whole war came out, and met the eye ; 625

And each bold figure seem'd to live or die.

A field deep furrow'd, next the God design'd,

The third time labour'd by the sweating hind ;

V. 619. *There tumult, &c.*] This is the first place, in the whole description of the buckler, where *Homer* rises in his style, and uses the allegorical ornaments of poetry ; so natural it was for his imagination (now heated with the fighting scenes of the *Iliad*) to take fire, when the image of a battle was presented to it.

V. 627. *A field deep furrow'd, &c.*] Here begin the descriptions of rural life, in which *Homer* appears as great a master as in the great and terrible parts of poetry. One would think he did this on purpose to rival his contemporary *Hesiod*, on those very subjects to

The shining shares full many ploughmen guide,
And turn their crooked yokes on ev'ry side. 630

which his genius was particularly bent. Upon this occasion, I must take notice of that *Greek* poem, which is commonly ascribed to *Hesiod*, under the title of Ἀσπίς Ἡρακλέος. Some of the ancients mention such a work as *Hesiod's*, but that amounts to no proof that this is the same: which indeed is not an express poem upon the shield of *Hercules*, but a fragment of the story of that hero. What regards the shield is a manifest copy from this of *Achilles*; and consequently it is not of *Hesiod*. For if he was not more ancient, he was at least contemporary with *Homer*: and neither of them could be supposed to borrow so shamelessly from the other, not only the plan of entire descriptions, (as those of the marriage, the harvest, the vineyard, the ocean round the margin, &c.) but also whole verses together: those of the *Parca* in the battle, are repeated word for word.

—ἐν δ' ὅλοη Κῆρ,
Ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
Ἄλλον τεθνεῖῳτα κατὰ μόθον ἔλκε ποδοῖιν.
Εἶμα δ' ἔχ' ἀμφ' ὤμοισι δαφοίνεον αἵματι φωτῶν.

And indeed half the poem is but a sort of *Cento* composed out of *Homer's* verses. The reader need only cast an eye on these two descriptions, to see the vast difference of the original and the copy; and I dare say he will readily agree with the sentiment of *Monsieur Dacier*, in applying to them that famous verse of *Sannazarius*.

Illum hominem dices, hunc posuisse Deum.

Ibid.] I ought not to forget the many apparent allusions to the descriptions on this shield, which are to be found in those pictures of peace and war, the city and country, in the eleventh book of *Milton*: who was doubtless fond of any occasion to shew how much he was charmed with the beauty of all these lively images. He

Still as at either end they wheel around,
The master meets 'em with his goblet crown'd ;

makes his angels paint those objects, which he shews to *Adam* in the colours, and almost the very strokes of *Homer*. Such is that passage of the harvest field.

*His eyes he open'd, and beheld a field
Part arable and tilth, whereon were sheaves
New-reap'd; the other part sheep-walks and folds.
In midst an altar, as the landmark, stood,
Rustic, of grassy sord, &c.*

That of the marriages,

*They light the nuptial torch, and bid invoke
Hymen (then first to marriage rites invok'd)
With feast and music all the tents resound.*

But more particularly the following lines are in a manner a translation of our author :

*One way a band select from forage drives
A herd of beeves, fair oxen, and fair kine
From a fat meadow-ground; or fleecy flock,
Ewes and their bleating lambs, across the plain,
Their booty: scarce with life the shepherds fly,
But call in aid, which makes a bloody fray ;
With cruel tournament the squadrons join ;
Where cattle pastur'd late, now scatter'd lies
With carcasses and arms th' ensanguin'd field
Deserted.—Others to a city strong
Lay siege, encamp'd ; by battery, scale, and mine
Assaulting ; others from the wall defend
With dart and jav'lin, stones, and sulph'rous fire ;
On each hand slaughter and gigantic deeds.*

The hearty draught rewards, renews their toil;
 Then back the turning plough-shares cleave the soil:
 Behind, the rising earth in ridges roll'd, 635
 And sable look'd, tho' form'd of molten gold.

Another field rose high with waving grain;
 With bended sickles stand the reaper-train:
 Here stretch'd in ranks the levell'd swarths are found,
 Sheaves heap'd on sheaves, here thicken up the ground. 640
 With sweeping stroke the mowers strow the lands;
 The gath'ers follow, and collect in bands;
 And last the children, in whose arms are borne
 (Too short to gripe them) the brown sheaves of corn.
 The rustic monarch of the field descries, 645
 With silent glee, the heaps around him rise.
 A ready banquet on the turf is laid,
 Beneath an ample oak's expanded shade.
 The victim-ox the sturdy youth prepare;
 The reaper's due repast, the women's care. 650

*In other part the scepter'd heralds call
 To council in the city gates: anon
 Grey-headed men and grave, with warriors mixt,
 Assemble, and harangues are heard——*

V. 645. *The rustic monarch of the field.*] Dacier takes this to be a piece of ground given to a hero in reward of his services. It was in no respect unworthy such a person, in those days, to see his harvest got in, and to overlook his reapers: it is very conformable to the manners of the ancient patriarchs, such as they are described to us in the holy Scriptures.

Next, ripe in yellow gold, a vineyard shines,
 Bent with the pond'rous harvest of its vines;
 A deeper dye the dangling clusters show,
 And curl'd on silver props, in order glow:
 A darker metal mixt, intrench'd the place ; 655
 And pales of glitt'ring tin th' enclosure grace.
 To this, one pathway gently winding leads,
 Where march a train with baskets on their heads,
 (Fair maids, and blooming youths) that smiling bear
 The purple product of th' autumnal year. 660
 To these a youth awakes the warbling strings,
 Whose tender lay the fate of *Linus* sings ;

V. 662. *The fate of Linus.*] There are two interpretations of this verse in the original: that which I have chosen is confirmed by the testimony of *Herodotus*, lib. 2. and *Pausanias*, *Bæoticis*. *Linus* was the most ancient name in poetry, the first upon record who invented verse and measure among the *Grecians*: he passed for the son of *Apollo* or *Mercury*, and was preceptor to *Hercules*, *Thamyris*, and *Orpheus*. There was a solemn custom among the *Greeks* of bewailing annually the death of their first poet: *Pausanias* informs us, that before the yearly sacrifice to the muses on mount *Helicon*, the obsequies of *Linus* were performed, who had a statue and altar erected to him in that place. *Homer* alludes to that custom in this passage, and was doubtless fond of paying this respect to the old father of poetry. *Virgil* has done the same in that fine celebration of him, *Eclog.* 6.

Tum canit errantem Permessi ad flumina Gallum,

Utque viro Phæbi chorus assurrexerit omnis ;

Ut Linus hæc illi, divino carmine, pastor

(Floribus atque apio crines ornatus amaro)

Dixerit—&c.

In measur'd dance behind him move the train,
Tune soft the voice, and answer to the strain.

Here, herds of oxen march, erect and bold, 665
Rear high their horns, and seem to lowe in gold,
And speed to meadows, on whose sounding shores
A rapid torrent thro' the rushes roars:
Four golden herdsmen as their guardians stand,
And nine sour dogs complete the rustic band. 670
Two lions rushing from the wood appear'd ;
And seiz'd a bull, the master of the herd :
He roar'd ; in vain the dogs, the men withstood,
They tore his flesh, and drank the sable blood.
The dogs (oft cheer'd in vain) desert the prey, 675
Dread the grim terrors, and at distance bay.

Next this, the eye the art of *Vulcan* leads
Deep thro' fair forests, and a length of meads ;
And stalls, and folds, and scatter'd cots between ;
And fleecy flocks, that whiten all the scene. 680

A figur'd dance succeeds : such once was seen
In lofty *Gnossus*, for the *Cretan* Queen,
And again in the fourth *Eclogue* :

*Non me carminibus vincet nec Thracius Orpheus,
Nec Linus ; huic mater, quamvis atque huic pater adsit,
Orpheo Calliopea, Lino formosus Apollo.*

V. 681. *A figur'd dance.*] There were two sorts of dances, the pyrrhic, and the common dance : *Homer* has joined both in this description. We see the pyrrhic, or military, is performed by the

Form'd by *Dædalean* art. A comely band
 Of youths and maidens, bounding hand in hand ;
 The maids in soft cymars of linen drest ; 685
 The youths all graceful in the glossy vest ;
 Of those the locks with flow'ry wreaths inroll'd,
 Of these the sides adorn'd with swords of gold,
 That glitt'ring gay, from silver belts depend.
 Now all at once they rise, at once descend, 690
 With well-taught feet : now shape, in oblique ways,
 Confus'dly regular, the moving maze :
 Now forth at once, too swift for sight they spring,
 And undistinguish'd blend the flying ring :
 So whirls a wheel, in giddy circle tost, 695
 And rapid as it runs, the single spokes are lost.
 The gazing multitudes admire around ;
 Two active tumblers in the centre bound ;

youths who have swords on, the other by the virgins crowned with garlands.

Here the ancient scholiasts say, that whereas before it was the custom for men and women to dance separately, the contrary practice was afterwards brought in, by seven youths, and as many virgins, who were saved by *Theseus* from the labyrinth ; and that this dance was taught them by *Dædalus* : to which *Homer* here alludes. See *Dion. Halic. Hist.* l. 7. c. 68.

It is worth observing, that the *Grecian* dance is still performed in this manner in the *oriental* nations: the youths and maids dance in a ring, beginning slowly ; by degrees the music plays a quicker time, till at last they dance with the utmost swiftness ; and, towards the conclusion, they sing (as it is said here) in a general chorus.

Now high, now low, their pliant limbs they bend,
 And gen'ral songs the sprightly revel end.
 Thus the broad shield complete the artist crown'd
 With his last hand, and pour'd the ocean round:
 In living silver seem'd the waves to roll,
 And beat the buckler's verge, and bound the whole.

xviii. 551—704.

V. 702. *And pour'd the ocean round.*] *Vulcan* was the God of Fire, and passes over this part of the description negligently; for which reason *Virgil* (to take a different walk) makes half his description of *Æneas's* buckler consist in a sea-fight. For the same reason he has laboured the sea-piece among his *Games* more than any other, because *Homer* had described nothing of this kind at the funeral of *Patroclus*.

THIRD BOOK

THE ARGUMENT

THE DUEL OF MENELAUS AND PARIS

THIRD BOOK

ILLIAD

THE ARGUMENT.

The Duel of MENELAUS and PARIS.

THE armies being ready to engage, a single combat is agreed upon between *Menelaus* and *Paris* (by the intervention of *Hector*) for the determination of the war. *Iris* is sent to call *Helena* to behold the fight. She leads her to the walls of *Troy*, where *Priam* sate with his counsellors observing the *Grecian* leaders on the plain below, to whom *Helen* gives an account of the chief of them. The kings on either part take the solemn oath for the conditions of the combat. The duel ensues, wherein *Paris*, being overcome, is snatched away in a cloud by *Venus*, and transported to his apartment. She then calls *Helen* from the walls, and brings the lovers together. *Agamemnon*, on the part of the *Grecians*, demands the restoration of *Helen*, and the performance of the articles.

The three and twentieth day still continues throughout this book. The scene is sometimes in the fields before *Troy*, and sometimes in *Troy* itself.

THE

THIRD BOOK*

OF THE

I L I A D.

**Thus by their leader's care each martial band
Moves into ranks, and stretches o'er the land.**

* Of all the books of the *Iliad*, there is scarce any more pleasing than the third. It may be divided into five parts, each of which has a beauty different from the other. The first contains what passed before the two armies, and the proposal of the combat between *Paris* and *Menelaus*: the attention and suspense of these mighty hosts, which were just upon the point of joining battle, and the lofty manner of offering and accepting this important and unexpected challenge, have something in them wonderfully pompous, and of an amusing solemnity. The second part, which describes the behaviour of *Helena* in this juncture, her conference with the old king and his counsellors, with the review of the heroes from the battlements, is an episode entirely of another sort, which excels in the natural and pathetic. The third consists of the ceremonies of the oath on both sides, and the preliminaries to the combat, with the beautiful retreat of *Priam*, who, in the tenderness

With shouts the *Trojans* rushing from afar,
Proclaim their motions, and provoke the war :

of a parent, withdraws from the sight of the duel : these particulars detain the reader in expectation, and heighten his impatience for the fight itself. The fourth is the description of the duel, an exact piece of painting, where we see every attitude, motion, and action of the combatants particularly and distinctly, and which concludes with a surprising propriety, in the rescue of *Paris* by *Venus*. The machine of that Goddess, which makes the fifth part, and whose end is to reconcile *Paris* and *Helena*, is admirable in every circumstance ; the remonstrance she holds with the Goddess, the reluctance with which she obeys her, the reproaches she casts upon *Paris*, and the flattery and courtship with which he so soon wins her over to him. *Helen* (the main cause of this war) was not to be made an odious character ; she is drawn by this great master with the finest strokes, as a frail, but not an abandoned creature. She has perpetual struggles of virtue on the one side, and softnesses which overcome them on the other. Our author has been remarkably careful to tell us this ; whenever he but slightly names her in the foregoing part of his work, she is represented at the same time as repentant ; and it is thus we see her at large at her first appearance in the present book, which is one of the shortest of the whole *Iliad*, but in recompense has beauties almost in every line, and most of them so obvious, that to acknowledge them we need only to read them.

V. 3. *With shouts the Trojans.*] The book begins with a fine opposition of the noise of the *Trojan* army to the silence of the *Grecians*. It was but natural to imagine this, since the former was composed of many different nations, of various languages, and strangers to each other ; the latter were more united in their neighbourhood, and under leaders of the same country. But as this observation seems particularly insisted upon by our author (for he uses it again in the fourth book, v. 486.), so he had a farther reason for it. *Plutarch*, in his treatise of reading the poets, remarks upon this distinction, as a particular credit to the military discipline of the

So when inclement winters vex the plain
 With piercing frosts, or thick-descending rain,
 To warmer seas the cranes embody'd fly,
 With noise, and order, thro' the mid-way sky;

Greeks. And several ancient authors tell us, it was the manner of the *Barbarians* to encounter with shouts and outcries; as it continues to this day the custom of the Eastern nations. Perhaps those clamours were only to encourage their men, instead of martial instruments. I think Sir *Walter Raleigh* says, there never was a people but made use of some sort of music in battle: *Homer* never mentions any in the *Greek* or *Trojan* armies, and it is scarce to be imagined he would omit a circumstance so poetical without some particular reason. The verb *Σαλπίζω*, which the modern *Greeks* have since appropriated to the sound of a trumpet, is used indifferently in our author for other sounds, as for thunder in the 21st *Iliad*, v. 388. Ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανὸς ——. He once names the trumpet *Σαλπὶγξ* in a *simile*, upon which *Eustathius* and *Didymus* observe, that the use of it was known in the poet's time, but not in that of the *Trojan* war. And hence we may infer that *Homer* was particularly careful not to confound the manners of the times he wrote of, with those of the times he lived in.

V. 7. *The cranes embody'd fly.*] If wit has been truly described to be a similitude in ideas, and is more excellent as that similitude is more surprising, there cannot be a truer kind of wit than what is shewn in apt comparisons, especially when composed of such subjects, as, having the least relation to each other in general, have yet some particular that agrees exactly. Of this nature is the simile of the *cranes* to the *Trojan* army, where the fancy of *Homer* flew to the remotest part of the world for an image which no reader could have expected. But it is no less exact than surprising. The likeness consists in two points, the *noise* and the *order*; the latter is so observable, as to have given some of the ancients occasion to imagine, the embattling of an army was first learned from the close manner of flight of these birds. But this part of the simile not being di-

To pigmy-nations wounds and death they bring,
 And all the war descends upon the wing. 10
 But silent breathing rage, resolv'd, and skill'd
 By mutual aids to fix a doubtful field,
 Swift march the *Greeks*: the rapid dust around
 Dark'ning arises from the labour'd ground.

Thus from his flaggy wings when *Notus* sheds 15
 A night of vapours round the mountain-heads,
 Swift-gliding mists the dusky fields invade,
 To thieves more grateful than the midnight shade;
 While scarce the swains their feeding flocks survey,
 Lost and confus'd amidst the thicken'd day: 20
 So wrapt in gath'ring dust, the *Grecian* train
 A moving cloud, swept on, and hid the plain.

Now front to front the hostile armies stand,
 Eager of fight, and only wait command:

rectly expressed by the author, has been overlooked by some of the commentators. It may be remarked, that *Homer* has generally a wonderful closeness in all the particulars of his comparisons, notwithstanding he takes a liberty in his expression of them. He seems so secure of the main likeness, that he makes no scruple to play with the circumstances; sometimes by transposing the order of them, sometimes by superadding them, and sometimes (as in this place) by neglecting them in such a manner, as to leave the reader to supply them himself. For the present comparison, it has been taken by *Virgil* in the tenth book, and applied to the clamours of soldiers in the same manner.

————— *Quales sub nubibus atris*

Strymoniae dant signa grues, atque aethera tranant

Cum sonitu, fugiuntque Notos clamore secundo.

When, to the van, before the sons of fame 25

Whom *Troy* sent forth, the beauteous *Paris* came :

In form a God ! the panther's speckled hide

Flow'd o'er his armour with an easy pride,

His bended bow across his shoulders flung,

His sword beside him negligently hung, 30

Two pointed spears he shook with gallant grace,

And dar'd the bravest of the *Grecian* race.

As thus with glorious air and proud disdain,

He boldly stalk'd, the foremost on the plain,

Him *Menelaus*, lov'd of *Mars*, espies, 35

With heart elated, and with joyful eyes :

So joys a lion, if the branching deer

Or mountain goat, his bulky prize, appear ;

V. 26. *The beauteous Paris came: In form a God.*] This is meant by the epithet Θεοειδής, as has been said in the notes on the first book, v. 169. The picture here given of *Paris's* air and dress, is exactly correspondent to his character; you see him endeavouring to mix the fine gentleman with the warrior; and this idea of him *Homer* takes care to keep up, by describing him not without the same regard, when he is arming to encounter *Menelaus* afterwards in a close fight, as he shews here where he is but preluding and flourishing in the gaiety of his heart. And when he tells us, in that place, that he was in danger of being strangled by the strap of his helmet, he takes notice that it was πολύκεστος, embroidered.

V. 37. *So joys a lion if the branching deer Or mountain goat.*] The old scholiasts, refining on this simile, will have it, that *Paris* is compared to a goat on account of his incontinence, and to a stag for his cowardice: to this last they make an addition which is very ludicrous, that he is also likened to a deer for his skill in music, and

Eager he seizes and devours the slain,
 Prest by bold youths, and baying dogs in vain. 40
 Thus fond of vengeance, with a furious bound,
 In clanging arms he leaps upon the ground
 From his high chariot : him, approaching near,
 The beauteous champion views with marks of fear,

cite *Aristotle* to prove that animal delights in harmony, which opinion is alluded to by Mr. *Waller* in these lines :

*Here love takes stand, and while she charms the ear
 Empties his quiver on the list'ning deer.*

But upon the whole, it is whimsical to imagine this comparison consists in any thing more, than the joy which *Menelaus* conceived at the sight of his rival, in the hopes of destroying him. It is equally an injustice to *Paris*, to abuse him for understanding music, and to represent his retreat as purely the effect of fear, which proceeded from his sense of guilt with respect to the particular person of *Menelaus*. He appeared at the head of the army to challenge the boldest of the enemy : nor is his character elsewhere in the *Iliad* by any means that of a coward. *Hector* at the end of the sixth book confesses, that no man could justly reproach him as such. Nor is he represented so by *Ovid* (who copied *Homer* very closely) in the end of his epistle to *Helen*. The moral of *Homer* is much finer : a brave mind, however blinded with passion, is sensible of remorse as soon as the injured object presents itself ; and *Paris* never behaves himself ill in war, but when his spirits are depressed by the consciousness of an injustice. This also will account for the seeming incongruity of *Homer* in this passage, who (as they would have us think) paints him a shameful coward, at the same time that he is perpetually calling him *the divine Paris*, and *Paris like a God*. What he says immediately afterwards in answer to *Hector's* reproof, will make this yet more clear.

Smit with a conscious sense, retires behind, 45
 And shuns the fate he well deserv'd to find.
 As when some shepherd from the rustling trees,
 Shot forth to view a scaly serpent sees ;
 Trembling and pale, he starts with wild affright,
 And all confus'd, precipitates his flight. 50
 So from the king the shining warrior flies,
 And plung'd amid the thickest *Trojans* lies.
 As godlike *Hector* sees the prince retreat,
 He thus upbraids him with a gen'rous heat.

V. 47. *As when a shepherd.*] This comparison of the serpent is finely imitated by *Virgil* in the second *Æneid*.

Improvisum aspris veluti qui sentibus anguem

Pressit humi nitens, trepidusque repentè refugit

Attollentem iras, et cærule colla tumentem :

Haud secus Androgeus visu tremefactus abibat.

But it may be said to the praise of *Virgil*, that he has applied it upon an occasion where it has an additional beauty. *Paris*, upon the sight of *Menelaus's* approach, is compared to a traveller who sees a snake shoot on a sudden towards him. But the surprise and danger of *Androgeus* is more lively, being just in the reach of his enemies before he perceived it ; and the circumstance of the serpent's rousing his crest, which brightens with anger, finely images the shining of their arms in the night-time, as they were just lifted up to destroy him. *Scaliger* criticises on the needless repetition in the words *παλινόροσος* and *ἀνεχώρησεν*, which is avoided in the translation. But it must be observed in general, that *little exactnesses* are what we should not look for in *Homer* ; the genius of his age was too incorrect, and his own too fiery, to regard them.

V. 53. *As god-like Hector.*] This is the first place of the poem

Unhappy *Paris*! but to women brave! 55
 So fairly form'd, and only to deceive!

where *Hector* makes a figure, and here it seems proper to give an idea of his character, since, if he is not the chief hero of the *Iliad*, he is at least the most amiable. There are several reasons which render *Hector* a favourite character with every reader, some of which will here be offered. The chief moral of *Homer* was to expose the ill effects of discord; the *Greeks* were to be shewn disunited, and to render the disunion the more probable, he has designedly given them *mixed* characters. The *Trojans*, on the other hand, were to be represented making all advantages of the others' disagreement, which they could not do without a strict union among themselves. *Hector*, therefore, who commanded them, must be endued with all such qualifications as tended to the preservation of it; as *Achilles* with such as promoted the contrary. The one stands in contrast to the other, an accomplished character of valour unruffled by rage and anger, and uniting his people by his prudence and example. *Hector* has also a foil to set him off in his own family; we are perpetually opposing in our minds the incontinence of *Paris*, who exposes his country, to the temperance of *Hector*, who protects it. And indeed it is this love of his country, which appears his principal passion, and the motive of all his actions. He has no other blemish than that he fights in an unjust cause, which *Homer* has yet been careful to tell us he would not do, if his opinion were followed. But since he cannot prevail, the affection he bears to his parents and kindred, and his desire of defending them, incites him to do his utmost for their safety. We may add, that *Homer* having so many *Greeks* to celebrate, makes them shine in their turns, and singly in their several books, one succeeding in the absence of another; whereas *Hector* appears in every battle the life and soul of his party, and the constant bulwark against every enemy: he stands against *Agamemnon's* magnanimity, *Diomed's* bravery, *Ajax's* strength, and *Achilles's* fury. There is, besides, an accidental cause for our liking him, from reading the writers of the *Augustan* age (especially

Oh had'st thou dy'd when first thou saw'st the light,
 Or dy'd at least before thy nuptial rite !
 A better fate, than vainly thus to boast,
 And fly, the scandal of thy *Trojan* host. 60

Virgil) whose favourite he grew more particularly from the time when the *Cæsars* fancied to derive their pedigree from *Troy*.

V. 55. *Unhappy Paris, &c.*] It may be observed, in honour of *Homer's* judgment, that the words which *Hector* is made to speak here, very strongly mark his character. They contain a warm reproach of cowardice, and shew him to be touched with so high a sense of glory, as to think life insupportable without it. His calling to mind the gallant figure which *Paris* had made in his amours to *Helen*, and opposing to it the image of his flight from her husband, is a sarcasm of the utmost bitterness and vivacity. After he has named that action of the rape, the cause of so many mischiefs, his insisting upon it in so many broken periods, those disjointed shortnesses of speech ;

(Πατρί τε σὺ μέγα πῆμα, πολλή τε, παντί τε δήμῳ,
 Δυσμενέσιν μὲν χάρμα, κατηφείην δέ σοι αὐτῷ.)

That hasty manner of expression, without the connexion of particles, is (as *Eustathius* remarks) extremely natural to a man in anger, who thinks he can never vent himself too soon. That contempt of outward show, of the gracefulness of person, and of the accomplishments of a courtly life, is what corresponds very well with the warlike temper of *Hector* ; and these verses have therefore a beauty here which they want in *Horace*, however admirably he has translated them, in the ode of *Nereus's* prophecy.

*Necquicquam Veneris præsidio ferox,
 Pectus cæsariem ; grataque fæminis
 Imbelli cithærâ carmina divides, &c.*

Gods! how the scornful *Greeks* exult to see
 Their fears of danger undeceiv'd in thee!
 Thy figure promis'd with a martial air,
 But ill thy soul supplies a form so fair.
 In former days, in all thy gallant pride, 65
 When thy tall ships triumphant stem'd the tide,
 When *Greece* beheld thy painted canvas flow,
 And crowds stood wond'ring at the passing show;
 Say, was it thus, with such a baffled mien,
 You met th' approaches of the *Spartan* queen, 70
 Thus from her realm convey'd the beauteous prize,
 And * both her warlike lords outshin'd in *Helen's* eyes?
 This deed, thy foes delight, thy own disgrace,
 Thy father's grief, and ruin of thy race;
 This deed recalls thee to the proffer'd fight; 75
 Or hast thou injur'd whom thou dar'st not right?
 Soon to thy cost the field would make thee know
 Thou keep'st the consort of a braver foe.
 Thy graceful form instilling soft desire,
 Thy curling tresses, and thy silver lyre, 80

* *Theseus* and *Menelaus*.

V. 72. *And both her warlike lords.*] The original is *νὸν ἀνδρῶν αἰχμητῶν*. The spouse of martial men. I wonder why *Madam Dacier* chose to turn it *Alliée à tant de braves guerriers*, since it so naturally refers to *Theseus* and *Menelaus*, the former husbands of *Helena*.

V. 80. *Thy curling tresses, and thy silver lyre.*] It is ingeniously remarked by *Dacier*, that *Homer*, who celebrates the *Greeks* for their long hair [*καρηκομώοντες Ἀχαιοὺς*] and *Achilles* for his skill

Beauty and youth, in vain to these you trust,
 When youth and beauty shall be laid in dust:
Troy yet may wake, and one avenging blow
 Crush the dire author of his country's woe.

His silence here, with blushes, *Paris* breaks; 85
 'Tis just, my brother, what your anger speaks:

on the harp, makes *Hector* in this place object them both to *Paris*. The *Greeks* nourished their hair to appear more dreadful to the enemy, and *Paris* to please the eyes of women. *Achilles* sung to his harp the acts of heroes, and *Paris* the amours of lovers. The same reason which makes *Hector* here displeased at them, made *Alexander* afterwards refuse to see this lyre of *Paris*, when offered to be shewn to him, as *Plutarch* relates the story in his oration of the fortune of *Alexander*.

V. 83. *One avenging blow.*] It is in the *Greek*, *You had been clad in a coat of stone*. *Giphanius* would have it to mean stoned to death, on the account of his adultery; but this does not appear to have been the punishment of that crime among the *Phrygians*. It seems rather to signify, destroyed by the fury of the people, for the war he had brought upon them; or perhaps may imply no more than being laid in his grave under a monument of stones; but the former being the stronger sense, is here followed.

V. 86. *'Tis just, my brother.*] This speech is a farther opening of the true character of *Paris*. He is a master of civility, no less well-bred to his own sex than courtly to the other. The reproof of *Hector* was of a severe nature, yet he receives it as from a brother and a friend, with candour and modesty. This answer is remarkable for its fine address; he gives the hero a decent and agreeable reproof for having too rashly depreciated the gifts of nature. He allows the quality of courage its utmost due, but desires the same justice to those softer accomplishments, which he lets him know are no less the favour of heaven. Then he removes from himself the charge of want of valour, by proposing the single combat with the

But who like thee can boast a soul sedate,
 So firmly proof to all the shocks of fate ?
 Thy force, like steel, a temper'd hardness shows,
 Still edg'd to wound, and still untir'd with blows, 90
 Like steel, uplifted by some strenuous swain,
 With falling woods to strow the wasted plain.
 Thy gifts I praise ; nor thou despise the charms
 With which a lover golden *Venus* arms ;
 Soft moving speech, and pleasing outward show, 95
 No wish can gain 'em, but the Gods bestow.
 Yet, wou'd'st thou have the proffer'd combat stand,
 The *Greeks* and *Trojans* seat on either hand ;
 Then let a mid-way space our hosts divide,
 And, on that stage of war the cause be try'd : 100
 By *Paris* there the *Spartan* king be fought,
 For beauteous *Helen* and the wealth she brought ;
 And who his rival can in arms subdue,
 His be the fair, and his the treasure too.

very man he had just declined to engage ; which having shewn him void of any malevolence to his rival on the one hand, he now proves himself free from the imputation of cowardice on the other. *Homer* draws him (as we have seen) soft of speech, the natural quality of an amorous temper ; vainly gay, in war as well as love ; with a spirit that can be surprised and recollected, that can receive impressions of shame or reprehension on the one side, or of generosity and courage on the other ; the usual disposition of easy and courteous minds, which are most subject to the rule of fancy and passion. Upon the whole, this is no worse than the picture of a gentle knight, and one might fancy the heroes of the modern romance were formed upon the model of *Paris*.

Thus with a lasting league your toils may cease, 105
 And *Troy* possess her fertile fields in peace ;
 Thus may the *Greeks* review their native shore,
 Much fam'd for gen'rous steeds, for beauty more.

He said: the challenge *Hector* heard with joy,
 Then with his spear restrain'd the youth of *Troy*, 110
 Held by the midst, athwart ; and near the foe
 Advanc'd with steps majestically slow.
 While round his dauntless head the *Grecians* pour
 Their stones and arrows in a mingled show'r.

Then thus the monarch great *Atrides* cry'd ; 115
 Forbear ye warriors ! lay the darts aside :
 A parley *Hector* asks, a message bears ;
 We know him by the various plume he wears.
 Aw'd by his high command the *Greeks* attend,
 The tumult silence, and the fight suspend. 120

V. 108. *Much fam'd for gen'rous steeds, for beauty more.*] The original is, "Ἀργος ἐς ἱππόβοτον, καὶ Ἀχαιΐδα καλλιγύναικα. Perhaps this line is translated too close to the letter, and the epithets might have been omitted. But there are some traits and particularities of this nature, which methinks preserve to the reader the air of *Homer*. At least the latter of these circumstances, that *Greece* was eminent for beautiful women, seems not improper to be mentioned by him who had raised a war on the account of a *Grecian* beauty.

V. 109. *The challenge Hector heard with joy.*] *Hector* stays not to reply to his brother, but runs away with the challenge immediately. He looks upon all the *Trojans* as disgraced by the late flight of *Paris*, and thinks not a moment is to be lost to regain the honour of his country. The activity he shews in all this affair wonderfully agrees with the spirit of a soldier.

While from the centre *Hector* rolls his eyes
 On either host, and thus to both applies.
 Hear, all ye *Trojans*, all ye *Grecian* bands !
 What *Paris*, author of the war, demands.
 Your shining swords within the sheath restrain, 125
 And pitch your lances in the yielding plain.
 Here, in the midst, in either army's sight,
 He dares the *Spartan* king to single fight ;
 And wills, that *Helen* and the ravish'd spoil
 That caus'd the contest, shall reward the toil. 130
 Let these the brave triumphant victor grace,
 And diff'ring nations part in leagues of peace.

He spoke : in still suspense on either side
 Each army stood : the *Spartan* chief reply'd.

V. 123. *Hear, all ye Trojans, all ye Grecian bands.*] It has been asked how the different nations could understand one another in these conferences, since we have no mention in *Homer* of any interpreter between them? He who was so very particular in the most minute points, can hardly be thought to be negligent in this. Some reasons may be offered that they both spoke the same language ; for the *Trojans* (as may be seen in *Dion. Halic. lib. 1.*) were of *Grecian* extraction originally. *Dardanus*, the first of their kings, was born in *Arcadia* ; and even their names were generally *Greek*, as *Hector*, *Anchises*, *Andromache*, *Astyanax*, &c. Of the last of these in particular, *Homer* gives us a derivation, which is purely *Greek*, in *Il. 6. v. 403*. But however it be, this is no more (as *Dacier* somewhere observes) than the just privilege of poetry. *Æneas* and *Turnus* understand each other in *Virgil*, and the language of the poet is supposed to be universally intelligible, not only between different countries, but between earth and heaven itself.

Me too ye warriors hear, whose fatal right 135
 A world engages in the toils of fight.

V. 135. *Me too ye warriors hear, &c.*] We may observe what care *Homer* takes to give every one his proper character, and how this speech of *Menelaus* is adapted to the *Laconic*; which the better to comprehend, we may remember there are in *Homer* three speakers of different characters, agreeable to the three different kinds of eloquence. These we may compare with each other in one instance, supposing them all to use the same heads, and in the same order.

The materials of the speech are, the manifesting his grief for the war, with the hopes that it is in his power to end it; an acceptance of the proposed challenge; an account of the ceremonies to be used in the league; and a proposal of a proper caution to secure it.

Now, had *Nestor* these materials to work upon, he would probably have begun with a relation of all the troubles of the nine years' siege, which he hoped he might now bring to an end; he would court their benevolence and good wishes for his prosperity, with all the figures of application; while he accepted the challenge, he would have given an example to prove that the single combat was a wise, gallant, and gentle way of ending the war, practised by their fathers: in the description of the rites he would be exceeding particular; and when he chose to demand the sanction of *Priam*, rather than of his sons, he would place in opposition on one side the son's action which began the war, and on the other the impressions of concern or repentance which it must by this time have made in the father's mind, whose wisdom he would undoubtedly extol as the effect of his age. All this he would have expatiated upon, with connexions of the discourses, in the most evident manner, and the most easy, gliding, undisobliging transitions. The effect would be, that the people would hear him with pleasure.

Had it been *Ulysses* who was to make the speech, he would have mentioned a few of their most affecting calamities in a pathetic air; then have undertaken the fight with testifying such a cheerful joy,

To me the labour of the field resign ;
 Me *Paris* injur'd ; all the war be mine.
 Fall he that must, beneath his rival's arms,
 And live the rest secure of future harms. 140
 Two lambs, devoted by your country's rite,
 To *Earth* a sable, to the *Sun* a white,

as should have won the hearts of the soldiers to follow him to the field without being desired. He would have been exceeding cautious in wording the conditions ; and solemn, rather than particular, in speaking of the rites, which he would only insist on as an opportunity to exhort both sides to a fear of the Gods, and a strict regard of justice. He would have remonstrated the use of sending for *Priam* ; and (because no caution could be too much) have demanded his sons to be bound with him. For a conclusion he would have used some noble sentiment agreeable to a hero, and (it may be) have enforced it with some inspirited action. In all this you would have known that the discourse hung together, but its fire would not always suffer it to be seen in cooler transitions, which (when they are too nicely laid open) may conduct the reader, but never carry him away. The people would hear him with emotion.

These materials being given to *Menelaus*, he but just mentions their troubles, and his satisfaction in the prospect of ending them, shortens the proposals, says a sacrifice is necessary, requires *Priam's* presence to confirm the conditions, refuses his sons with a resentment of that injury he suffered by them, and concludes with a reason for his choice from the praise of age, with a short gravity, and the air of an apophthegm. This he puts in order without any more transition than what a single conjunction affords : and the effect of the discourse is, that the people are instructed by it in what is to be done.

V. 141. *Two lambs devoted.*] The *Trojans* (says the old scholiast) were required to sacrifice two lambs ; one male of a white colour,

Prepare ye *Trojans* ! while a third we bring
 Select to *Jove*, th' inviolable king.
 Let rev'rend *Priam* in the truce engage, 145
 And add the sanction of consid'rate age ;
 His sons are faithless, headlong in debate,
 And youth itself an empty wav'ring state :
 Cool age advances venerably wise,
 Turns on all hands its deep-discerning eyes ; 150
 Sees what befel, and what may yet befall,
 Concludes from both, and best provides for all.
 The nations hear, with rising hopes possest,
 And peaceful prospects dawn in ev'ry breast.

to the *Sun*, and one female, and black, to the *Earth* ; as the *Sun* is father of light, and the *Earth* the mother and nurse of men. The *Greeks* were to offer a third to *Jupiter*, perhaps to *Jupiter Xenius*, because the *Trojans* had broken the laws of hospitality : on which account we find *Menelaus* afterwards invoking him in the combat with *Paris*. That these were the powers to which they sacrificed, appears by their being attested by name in the oath, v. 346, &c.

V. 153. *The nations hear, with rising hopes possest.*] It seemed no more than what the reader would reasonably expect, in the narration of this long war, that a period might have been put to it by the single danger of the parties chiefly concerned, *Paris* and *Menelaus*. *Homer* has therefore taken care, toward the beginning of his poem, to obviate that objection ; and contrived such a method to render this combat of no effect, as should naturally make way for all the ensuing battles, without any future prospect of a determination but by the sword. It is further worth observing, in what manner he has improved into poetry the common history of this action, if (as one may imagine) it was the same with that we have in the second book of *Dictys Cretensis*. When *Paris* (says he), being wounded by the spear of *Menelaus*, fell to the ground, just as his adversary was

Within the lines they drew their steeds around, 155
 And from their chariots issu'd on the ground:
 Next all unbuckling the rich mail they wore,
 Laid their bright arms along the sable shore.
 On either side the meeting hosts are seen,
 With lances fix'd, and close the space between. 160
 Two heralds now dispatch'd to *Troy*, invite
 The *Phrygian* monarch to the peaceful rite;
Talthybius hastens to the fleet, to bring
 The lamb for *Jove*, th' inviolable king.
 Meantime, to beauteous *Helen*, from the skies 165
 The various Goddess of the rain-bow flies:

rushing upon him with his sword, he was shot by an arrow from Pandarus, which prevented his revenge in the moment he was going to take it. Immediately on the sight of this perfidious action, the Greeks rose in a tumult; the Trojans rising at the same time, came on, and rescued Paris from his enemy. Homer has with great art and invention mingled all this with the marvellous, and raised it in the air of fable. The Goddess of Love rescues her favourite; Jupiter debates whether or no the war shall end by the defeat of Paris; Juno is for the continuance of it; Minerva incites Pandarus to break the truce, who thereupon shoots at Menelaus. This heightens the grandeur of the action, without destroying the verisimilitude, diversifies the poem, and exhibits a fine moral; that whatever seems in the world the effect of common causes, is really owing to the decree and disposition of the Gods.

V. 165. *Meantime, to beauteous Helen, &c.]* The following part, where we have the first sight of *Helena*, is what I cannot think inferior to any in the poem. The reader has naturally an aversion to this pernicious beauty, and is apt enough to wonder at the *Greeks* for endeavouring to recover her at such an expense. But her

(Like fair *Laodice* in form and face,
 The loveliest nymph of *Priam*'s royal race)
 Her in the palace, at her loom she found ;
 The golden web her own sad story crown'd, 170
 The *Trojan* wars she weav'd (herself the prize)
 And the dire triumphs of her fatal eyes.
 To whom the Goddess of the painted bow ;
 Approach, and view the wond'rous scene below !
 Each hardy *Greek*, and valiant *Trojan* knight, 175
 So dreadful late, and furious for the fight,
 Now rest their spears, or lean upon their shields ;
 Ceas'd is the war, and silent all the fields.

amiable behaviour here, the secret wishes that arise in favour of her rightful lord, her tenderness for her parents and relations, the relentings of her soul for the mischiefs her beauty had been the cause of, the confusion she appears in, the veiling her face, and dropping a tear, are particulars so beautifully natural, as to make every reader, no less than *Menelaus* himself, inclined to forgive her at least, if not to love her. We are afterwards confirmed in this partiality by the sentiment of the old counsellors upon the sight of of her, which one would think *Homer* put into their mouths with that very view: we excuse her no more than *Priam* does himself, and all those who felt the calamities she occasioned: and this regard for her is heightened by all she says herself; in which there is scarce a word that is not big with repentance and good nature.

V. 170. *The golden web her own sad story crown'd.*] This is a very agreeable fiction, to represent *Helena* weaving, in a large veil, or piece of tapestry, the story of the *Trojan* war. One would think that *Homer* inherited this veil, and that his *Iliad* is only an explication of that admirable piece of art. *Dacier*.

Paris alone and *Sparta's* king advance,
 In single fight to toss the beamy lance ; 180
 Each met in arms, the fate of combat tries,
 Thy love the motive, and thy charms the prize.

This said, the many colour'd maid inspires
 Her husband's love, and wakes her former fires ;
 Her country, parents, all that once were dear, 185
 Rush to her thought, and force a tender tear.
 O'er her fair face a snowy veil she threw,
 And, softly sighing, from the loom withdrew.
 Her handmaids *Clymenè* and *Æthra* wait
 Her silent footsteps to the *Scæan* gate. 190

There sate the seniors of the *Trojan* race,
 (Old *Priam's* chiefs, and most in *Priam's* grace)
 The king the first ; *Thymætès* at his side ;
Lampus and *Clytius*, long in council try'd ;
Panthus, and *Hicetæon*, once the strong ; 195
 And next, the wisest of the rev'rend throng,
Antenor grave, and sage *Ucalegon*,
 Lean'd on the walls, and bask'd before the sun ;
 Chiefs, who no more in bloody fights engage,
 But wise thro' time, and narrative with age, 200
 In summer-days, like grasshoppers rejoice,
 A bloodless race, that send a feeble voice.

V. 201. *Like grasshoppers.*] This is one of the justest and most natural images in the world, though there have been critics of so little taste as to object to it as a mean one. The garrulity so common to old men, their delight in associating with each other, the

These, when the *Spartan* queen approach'd the tow'r,
In secret own'd resistless beauty's pow'r:

feeble sound of their voices, the pleasure they take in a sun-shiny day, the effects of decay in their chillness, leanness, and scarcity of blood, are all circumstances exactly paralleled in this comparison. To make it yet more proper to the old men of *Troy*, *Eustathius* has observed that *Homer* found a hint for this simile in the *Trojan* story, where *Tithon* was feigned to have been transformed into a grasshopper in his old age, perhaps on account of his being so exhausted by years as to have nothing left him but voice. *Spondanus* wonders that *Homer* should apply to grasshoppers ὅπα λειριόεσσαν, a sweet voice, whereas that of these animals is harsh and untuneful; and he is contented to come off with a very poor evasion of *Homero fingere quidlibet fas fuit*. But *Hesychius* rightly observes, that λειρόεις signifies ἀπαλός, tender or gracilis, as well as suavis. The sense is certainly much better, and the simile more truly preserved by this interpretation, which is here followed in translating it feeble. However, it may be alleged in defence of the common versions, and of *Madam Dacier's* (who has turned it *Harmonieuse*), that though *Virgil* gives the epithet *raucae* to *Cicadae*, yet the *Greek* poets frequently describe the grasshopper as a musical creature, particularly *Anacreon* and *Theocritus*, *Idyl.* 1. where a shepherd praises another's singing by telling him,

Τέττιγος ἐπεὶ τύγε φέρτερον ᾄδεις.

It is remarkable that *Mr. Hobbes* has omitted this beautiful simile.

V. 203. *These, when the Spartan fair approach'd.*] *Madam Dacier* is of opinion there was never a greater panegyric upon beauty, than what *Homer* has found the art to give it in this place. An assembly of venerable old counsellors, who had suffered all the calamities of a tedious war, and were consulting upon the methods to put a conclusion to it, seeing the only cause of it approaching towards them, are struck with her charms, and cry out, *No wonder,*

They cry'd, No wonder, such celestial charms 205

For nine long years have set the world in arms ;

What winning graces ! what majestic mien !

She moves a goddess, and she looks a queen !

Yet hence, oh heav'n ! convey that fatal face,

And from destruction save the *Trojan* race. 210

The good old *Priam* welcom'd her, and cry'd,

Approach, my child, and grace thy father's side.

&c. Nevertheless they afterwards recollect themselves, and conclude to part with her for the public safety. If *Homer* had carried these old men's admiration any farther, he had been guilty of outrageous nature, and offending against probability. The old are capable of being touched with beauty by the eye; but age secures them from the tyranny of passion, and the effect is but transitory, for prudence soon regains its dominion over them. *Homer* always goes as far as he should, but constantly stops just where he ought. *Dacier*.

The same writer compares to this the speech of *Holofernes's* soldiers on the sight of *Judith*, ch. x. v. 18. But though there be a resemblance in the words, the beauty is no way parallel; the grace of this consisting in the age and character of those who speak it. There is something very gallant upon the beauty of *Helen* in one of *Lucian's* dialogues. *Mercury* shews *Menippus* the skulls of several fine women; and when the philosopher is moralizing upon that of *Helen*—*Was it for this a thousand ships sailed from Greece, so many brave men died, and so many cities were destroyed? My friend* (says *Mercury*) *it is true; but what you behold is only her scull; you would have been of their opinion, and have done the very same thing, had you seen her face.*

V. 211. *The good old Priam.*] The character of a benevolent old man is very well preserved in *Priam's* behaviour to *Helena*. Upon the confusion he observes her in, he encourages her, by attributing the misfortunes of the war to the Gods alone, and not to her fault.

See on the plain thy *Grecian* spouse appears,
 The friends and kindred of thy former years.
 No crime of thine our present suff'rings draws, 215
 Not thou, but heav'n's disposing will, the cause ;
 The Gods these armies and this force employ,
 The hostile Gods conspire the fate of *Troy*.
 But lift thy eyes, and say, What *Greek* is he
 (Far as from hence these aged orbs can see) 220

This sentiment is also very agreeable to the natural piety of old age ; those who have had the longest experience of human accidents and events, being most inclined to ascribe the disposal of all things to the will of heaven. It is this piety that renders *Priam* a favourite of *Jupiter* (as we find in the beginning of the fourth book), which for some time delays the destruction of *Troy*, while his soft nature and indulgence for his children makes him continue a war which ruins him. These are two principal points of *Priam's* character, though there are several lesser particularities, among which we may observe the curiosity and inquisitive humour of old age, which gives occasion to the following episode.

V. 219. *And say, What Greek is he?*] This view of the *Grecian* leaders from the walls of *Troy*, is justly looked upon as an episode of great beauty, as well as a master-piece of conduct in *Homer* ; who by this means acquaints the readers with the figure and qualifications of each hero in a more lively and agreeable manner. Several great poets have been engaged by the beauty of this passage to an imitation of it. In the seventh book of *Statius*, *Phorbas* standing with *Antigone* on the tower of *Thebes*, shews her the forces as they were drawn up, and describes their commanders, who were neighbouring princes of *Bæotia*. It is also imitated by *Tasso* in his third book, where *Erminia* from the walls of *Jerusalem* points out the chief warriors to the king ; though the latter part is perhaps copied too closely and minutely ; for he describes *Godfrey* to be of a port that bespeaks him a prince, the next of somewhat a lower

Around whose brow such martial graces shine,
 So tall, so awful, and almost divine ?
 Tho' some of larger stature tread the green,
 None match his grandeur and exalted mien :
 He seems a monarch, and his country's pride. 225
 Thus ceas'd the king, and thus the fair reply'd.

Before thy presence, father, I appear
 With conscious shame and reverential fear.
 Ah ! had I dy'd, ere to these walls I fled,
 False to my country, and my nuptial bed, 230

stature, a third renowned for his wisdom, and then another is distinguished by the largeness of his chest and breadth of his shoulders : which are not only the very particulars, but in the very order of *Homer's*.

But however this manner of introduction has been admired, there have not been wanting some exceptions to a particular or two. *Scaliger* asks, how it happens that *Priam*, after nine years' siege, should be yet unacquainted with the faces of the *Grecian* leaders ? This was an old cavil, as appears by the *Scholia* that pass under the name of *Didymus*, where it is very well answered, that *Homer* has just before taken care to tell us the heroes had put off their armour on this occasion of the truce, which had concealed their persons till now. Others have objected to *Priam's* not knowing *Ulysses*, who (as it appears afterwards) had been at *Troy* on an embassy. The answer is, that this might happen either from the dimness of *Priam's* sight, or defect of his memory, or from the change of *Ulysses's* features since that time.

V. 227. *Before thy presence.*] *Helen* is so overwhelmed with grief and shame, that she is unable to give a direct answer to *Priam* without first humbling herself before him, acknowledging her crime, and testifying her repentance. And she no sooner answers by naming *Agamemnon*, but her sorrows renew at the name ; *He was once my brother, but I am now a wretch unworthy to call him so.*

My brothers, friends, and daughter left behind,
 False to them all, to *Paris* only kind!
 For this I mourn, till grief or dire disease
 Shall waste the form whose crime it was to please!
 The king of kings, *Atrides*, you survey, 235
 Great in the war, and great in arts of sway :
 My brother once, before my days of shame ;
 And oh ! that still he bore a brother's name !
 With wonder *Priam* view'd the god-like man,
 Extoll'd the happy prince, and thus began. 240
 O blest *Atrides* ! born to prosp'rous fate,
 Successful monarch of a mighty state !
 How vast thy empire ! Of yon matchless train
 What numbers lost, what numbers yet remain ?
 In *Phrygia* once were gallant armies known, 245
 In ancient time, when *Otreus*' fill'd the throne,

V. 236. *Great in the war, and great in arts of sway.*] This was the verse which *Alexander* the Great preferred to all others in *Homer*, and which he proposed as the pattern of his own actions, as including whatever can be desired in a prince. *Plut. Orat. de fort. Alex.* 1.

V. 240. *Extoll'd the happy prince.*] It was very natural for *Priam*, on this occasion, to compare the declining condition of his kingdom with the flourishing state of *Agamemnon's*, and to oppose his own misery (who had lost most of his sons and his bravest warriors) to the felicity of the other, in being yet master of so gallant an army. After this the humour of old age breaks out, in the narration of what armies he had formerly seen, and bore a part in the command of, as well as feats of valour he had then performed. Besides which, this praise of the *Greeks* from the mouth of an enemy, was no small encomium of *Homer's* countrymen.

When god-like *Mygdon* led their troops of horse,
 And I, to join them, rais'd the *Trojan* force;
 Against the man-like *Amazons* we stood,
 And *Sangar's* stream ran purple with their blood. 250
 But far inferior those, with martial grace
 And strength of numbers, to this *Grecian* race.

Then said, once more he view'd the warrior-train;
 What's he, whose arms lie scatter'd on the plain?
 Broad is his breast, his shoulders larger spread, 255
 Tho' great *Atrides* overtops his head.
 Nor yet appear his care and conduct small;
 From rank to rank he moves, and orders all.
 The stately ram thus measures o'er the ground,
 And, master of the flocks, surveys them round. 260

Then *Helen* thus. Whom your discerning eyes
 Have singled out, is *Ithacus* the wise:
 A barren island boasts his glorious birth:
 His fame for wisdom fills the spacious earth.

Antenor took the word, and thus began: 265
 Myself, O king! have seen that wondrous man:
 When trusting *Jove* and hospitable laws,
 To *Troy* he came, to plead the *Grecian* cause;

V. 258. *From rank to rank he moves.*] The vigilance and inspection of *Ulysses* were very proper marks to distinguish him, and agree with his character of a wise man, no less than the grandeur and majesty before described are conformable to that of *Agamemnon*, as the supreme ruler; whereas we find *Ajax* afterwards taken notice of only for his bulk, as a heavy hero, without parts or authority. This decorum is observable.

(Great *Menelaus* urg'd the same request)

My house was honour'd with each royal guest: 270

I knew their persons, and admir'd their parts,

Both brave in arms, and both approv'd in arts.

V. 271. *I knew their persons, &c.*] In this view of the leaders of the army, it had been an oversight in *Homer* to have taken no notice of *Menelaus*, who was not only one of the principal of them, but was immediately to engage the observation of the reader in the single combat. On the other hand, it had been a high indecorum to have made *Helena* speak of him. He has therefore put his praises into the mouth of *Antenor*, which was also a more artful way than to have presented him to the eye of *Priam* in the same manner with the rest: it appears from hence, what a regard he has had both to decency and variety, in the conduct of his poem.

This passage concerning the different eloquence of *Menelaus* and *Ulysses*, is inexpressibly just and beautiful. The close *laconic* conciseness of the one, is finely opposed to the copious, vehement, and penetrating oratory of the other; which is so exquisitely described in the simile of the snow falling *fast*, and sinking *deep*. For it is in this the beauty of the comparison consists, according to *Quintilian*, l. 12. c. 10. *In Ulysse facundiam et magnitudinem junxit, cui orationem nivibus hybernis copiâ verborum atque impetu parem tribuit.* We may set in the same light with these the character of *Nestor's* eloquence, which consisted in softness and persuasiveness, and is therefore (in contradistinction to this of *Ulysses*) compared to honey which drops gently and slowly: a manner of speech extremely natural to a benevolent old man, such as *Nestor* is represented. *Ausonius* has elegantly distinguished these three kinds of oratory in the following verses:

Dulcem in paucis ut Plisthenidem,

Et torrentem ceu Dulichii

Ningida dicta:

Erect, the *Spartan* most engag'd our view,

Ulysses seated, greater rev'rence drew.

When *Atreus*' son harangu'd the list'ning train, 275

Just was his sense, and his expression plain,

His words succinct, yet full, without a fault;

He spoke no more than just the thing he ought.

Et mellitæ nectare vocis

Dulcia fatu verba canentem

Nestora regem.

V. 278. *He spoke no more than just the thing he ought.*] Chapman, in his notes on this place and on the second book, has described *Menelaus* as a character of ridicule and simplicity. He takes advantage of the word *λιγέως* here made use of, to interpret that of the shrillness of his voice, which was applied to the acuteness of his sense: he observes that this sort of voice is a mark of a fool; that *Menelaus* coming to his brother's feast uninvited in the second book, has occasioned a proverb of folly; that the excuse *Homer* himself makes for it (because his brother might forget to invite him through much business) is purely ironical; that the epithet *ἀρηϊφίλος*, which is often applied to him, should not be translated *warlike*, but one who had an *an affectation of loving war*: in short, that he was a weak prince, played upon by others, short in speech, and of a bad pronunciation, valiant only by fits, and sometimes stumbling upon good matter in his speeches, as may happen to the most slender capacity. This is one of the mysteries which that translator boasts to have found in *Homer*. But as it is no way consistent with the art of the poet to draw the person, in whose behalf he engages the world, in such manner as no regard should be conceived for him, we must endeavour to rescue him from this misrepresentation. First then, the present passage is taken by antiquity in general to be applied, not to his pronunciation, but his eloquence. So *Ausonius* in the foregoing citation, and *Cicero de claris oratoribus*: *Menelaum ip-*

But when *Ulysses* rose, in thought profound,
His modest eyes he fix'd upon the ground, 280

sum dulcem illum quidem tradit Homerus, sed pauca loquentem. And *Quintilian*, l. 12. c. 10. *Homerus brevem cum animi jucunditate, et propriam (id enim est non errare verbis) et carentem supervacuis, eloquentiam Menelao dedit, &c.* Secondly, though his coming uninvited may have occasioned a jesting proverb, it may naturally be accounted for on the principle of *brotherly love*, which so visibly characterizes both him and *Agamemnon* throughout the poem. Thirdly, ἀρητίφιλος may import a love of war, but not an ungrounded affection. Upon the whole, his character is by no means contemptible, though not of the most shining nature. He is called indeed, in the 17th *Iliad*, μαλθακὸς αἰχμητῆς, a soft warrior, or one whose strength is of the second rate; and so his brother thought him, when he preferred nine before him to fight with *Hector* in the 7th book. But, on the other hand, his courage gives him a considerable figure in conquering *Paris*, defending the body of *Patroclus*, rescuing *Ulysses*, wounding *Helenus*, killing *Euphorbus*, &c. He is full of resentment for his private injuries, which brings him to the war with a spirit of revenge in the second book, makes him blaspheme *Jupiter* in the third, when *Paris* escapes him, and curse the *Grecians* in the seventh, when they hesitate to accept *Hector's* challenge. But this also is qualified with a compassion for those who suffer in his cause, which he every where manifests upon proper occasions; and with an industry to gratify others, as when he obeys *Ajax* in the seventeenth book, and goes upon his errand to find *Antilochus*, with some other condescensions of the like nature. Thus his character is composed of qualities which give him no uneasy superiority over others while he wants their assistance, and mingled with such as make him amiable enough to obtain it.

V. 280. *His modest eyes &c.*] This behaviour of *Ulysses* is copied by *Ovid*, *Met.* 13.

Astitit atque oculos paulum tellure moratos
Sustulit———

As one unskill'd or dumb, he seem'd to stand,
Nor rais'd his head, nor stretch'd his sceptred hand ;
But, when he speaks, what elocution flows !

Soft as the fleeces of descending snows,
The copious accents fall, with easy art ; 285
Melting they fall, and sink into the heart ?

Wond'ring we hear, and fix'd in deep surprise
Our ears refute the censure of our eyes.

The king then ask'd (as yet the camp he view'd)
What chief is that, with giant strength endu'd, 290
Whose brawny shoulders, and whose swelling chest,
And lofty stature far exceed the rest ?

Ajax the great (the beauteous queen reply'd)
Himself a host : the *Grecian* strength and pride.

See ! bold *Idomeneus* superior tow'rs 295
Amidst yon circle of his *Cretan* pow'rs,

Great as a God ! I saw him once before,
With *Menelaus*, on the *Spartan* shore.

The rest I know, and could in order name ;
All valiant chiefs, and men of mighty fame. 300

What follows in the *Greek* translated word for word runs thus :
He seemed like a fool ; you would have thought him in a rage, or a madman. How oddly this would appear in our language, I appeal to those who have read *Ogilby*. The whole period means no more than to describe that behaviour which is commonly remarkable in a modest and sensible man, who speaks in public : his diffidence and respect gives him at his first rising a sort of confusion, which is not indecent, and which serves but the more to heighten the surprise and esteem of those who hear him.

Yet two are wanting of the num'rous train,
 Whom long my eyes have sought, but sought in vain :
Castor and *Pollux*, first in martial force,
 One bold on foot, and one renown'd for horse.
 My brothers these ; the same our native shore, 305
 One house contain'd us, as one mother bore.
 Perhaps the chiefs, from warlike toils at ease,
 For distant *Troy* refus'd to sail the seas :
 Perhaps their swords some nobler quarrel draws,
 Asham'd to combat in their sister's cause. 310

So spoke the fair, nor knew her brothers' doom,
 Wrapt in the cold embraces of the tomb ;
 Adorn'd with honours in their native shore,
 Silent they slept, and heard of wars no more.

Meantime the heralds, thro' the crowded town, 315
 Bring the rich wine and destin'd victims down.
Idæus' arms the golden goblets prest,
 Who thus the venerable king address.

V. 309. *Perhaps their swords.*] This is another stroke of *Helen's* concern: the sense of her crime is perpetually afflicting her, and awakes upon every occasion. The lines that follow, wherein *Homer* gives us to understand that *Castor* and *Pollux* were now dead, are finely introduced, and in the spirit of poetry: the Muse is supposed to know every thing, past and to come, and to see things distant as well as present.

V. 315. *Mean time the heralds, &c.*] It may not be unpleasant to the reader to compare the description of the ceremonies of the league in the following part, with that of *Virgil* in the twelfth book. The preparations, the procession of the kings, and their congress, are much more solemn and poetical in the latter; the oath and ab-jurations are equally noble in both.

Arise, O father of the *Trojan* state !
 The nations call, thy joyful people wait, 320
 To seal the truce, and end the dire debate.
Paris thy son, and *Sparta's* king advance,
 In measur'd lists to toss the weighty lance ;
 And who his rival shall in arms subdue,
 His be the dame, and his the treasure too. 325
 Thus with a lasting league our toils may cease,
 And *Troy* possess her fertile fields in peace ;
 So shall the *Greeks* review their native shore,
 Much fam'd for gen'rous steeds, for beauty more.

With grief he heard, and bade the chiefs prepare 330
 To join his milk-white coursers to the car :
 He mounts the seat, *Antenor* at his side ;
 The gentle steeds thro' *Scæa's* gates they guide :
 Next from the car descending on the plain,
 Amid the *Grecian* host and *Trojan* train 335
 Slow they proceed : the sage *Ulysses* then
 Arose, and with him rose the king of men.
 On either side a sacred herald stands,
 The wine they mix, and on each monarch's hands
 Pour the full urn ; then draws the *Grecian* lord 340
 His cutlass sheath'd beside his pond'rous sword ;
 From the sign'd victims crops the curling hair,
 The heralds part it, and the princes share ;

V. 342. *The curling hair.*] We have here the whole ceremonial
 of the solemn oath, as it was observed anciently by the nations our
 author describes. I must take this occasion of remarking, that we

Then loudly thus before th' attentive bands
He calls the Gods, and spreads his lifted hands. 345

O first and greatest pow'r ! whom all obey,
Who high on *Ida's* holy mountain sway,
Eternal *Jove* ! and you bright orb that roll
From east to west, and view from pole to pole !
Thou mother *Earth* ! and all ye living *floods* ! 350
Infernal *Furies*, and *Tartarean* Gods,
Who rule the dead, and horrid woes prepare
For perjur'd kings, and all who falsely swear !
Hear, and be witness. If, by *Paris* slain,
Great *Menelaus* press the fatal plain ; 355
The *Dame* and treasures let the *Trojan* keep,
And *Greece* returning plow the wat'ry deep.
If by my brother's lance the *Trojan* bleed ;
Be his the wealth and beauteous dame decreed :
Th' appointed fine let *Ilion* justly pay, 360
And ev'ry age record the signal day.

might spare ourselves the trouble of reading most books of *Grecian antiquities*, only by being well versed in *Homer*. They are generally bare transcriptions of him, but with this unnecessary addition, that after having quoted any thing in verse, they say the same over again in prose. The *Antiquitates Homericae* of *Feithius* may serve as an instance of this. What my Lord *Bacon* observes of authors in general, is particularly applicable to these of antiquities, that they write for ostentation, not for instruction, and that their works are perpetual repetitions.

V. 361. *And ev'ry age record the signal day.*] "Ἦτε καὶ ἐσσομένοι
νοισι μετ' ἀνθρώποισι πέληται. This seems the natural sense of the
line, and not as *Madam Dacier* renders it, *The tribute shall be paid*

This if the *Phrygians* shall refuse to yield,
Arms must revenge, and *Mars* decide the field.

With that the chief the tender victims slew,
And in the dust their bleeding bodies threw: 365
The vital spirit issu'd at the wound,
And left the members quiv'ring on the ground.
From the same urn they drink the mingled wine,
And add libations to the pow'rs divine.

to the posterity of the Greeks for ever. I think she is single in that explication, the majority of the interpreters taking it to signify that the victory of the *Grecians*, and this pecuniary acknowledgment, should be recorded to all posterity. If it means any more than this, at least it cannot come up to the sense *Madam Dacier* gives it; for a nation put under perpetual tribute is rather enslaved, than received to friendship and alliance, which are the terms of *Agamemnon's* speech. It seems rather to be a fine, demanded as a recompense for the expenses of the war, which being made over to the *Greeks*, should remain to their posterity for ever; that is to say, which they should never be molested for, or which should never be re-demanded in any age as a case of injury. The phrase is the same we use at this day, when any purchase or grant is at once made over to a man and his heirs for ever. With this will agree the *Scholiast's* note, which tells us the mulct was reported to have been half the goods then in the besieged city.

V. 364. *The chief the tender victims slew.*] One of the grand objections which the ignorance of some moderns have raised against *Homer*, is what they call a defect in the manners of his heroes. They are shocked to find his kings employed in such offices as slaughtering of beasts, &c. But they forget that sacrificing was the most solemn act of religion, and that kings of old in most nations were also chief-priests. This, among other objections of the same kind, the reader may see answered in the Preface.

While thus their pray'rs united mount the sky ; 370

Hear mighty *Jove* ! and hear ye Gods on high !

And may their blood, who first the league confound,

Shed like this wine, distain the thirsty ground ;

May all their consorts serve promiscuous lust,

And all their race be scatter'd as the dust ! 375

Thus either host their imprecations join'd,

Which *Jove* refus'd, and mingled with the wind.

The rites now finish'd, rev'rend *Priam* rose,

And thus express'd a heart o'ercharg'd with woes.

Ye *Greeks* and *Trojans*, let the chiefs engage, 380

But spare the weakness of my feeble age :

In yonder walls that object let me shun,

Nor view the danger of so dear a son.

Whose arms shall conquer, and what prince shall fall,

Heav'n only knows, for heav'n disposes all. 385

This said, the hoary king no longer staid,

But on his car the slaughter'd victims laid ;

Then seiz'd the reins his gentle steeds to guide,

And drove to *Troy*, *Antenor* at his side.

Bold *Hector* and *Ulysses* now dispose 390

The lists of combat, and the ground inclose ;

Next to decide by sacred lots prepare,

Who first shall launch his pointed spear in air.

The people pray with elevated hands,

And words like these are heard thro' all the bands. 395

Immortal *Jove* ! high heav'n's superior lord,

On lofty *Ida*'s holy mount ador'd !

Whoe'er involv'd us in this dire debate,
 Oh give that author of the war to fate
 And shades eternal! let division cease, 400
 And joyful nations join in leagues of peace.

With eyes averted *Hector* hastes to turn
 The lots of fight, and shakes the brazen urn.
 Then, *Paris*, thine leap'd forth, by fatal chance
 Ordain'd the first to whirl the weighty lance. 405
 Both armies sate, the combat to survey,
 Beside each chief his azure armour lay,
 And round the lists the gen'rous coursers neigh.
 The beauteous warrior now arrays for fight,
 In gilded arms magnificently bright; 410
 The purple cuishes clasp his thighs around,
 With flow'rs adorn'd, with silver buckles bound:
Lycaon's corselet his fair body drest,
 Brac'd in, and fitted to his softer breast;
 A radiant baldric, o'er his shoulder ty'd, 415
 Sustain'd the sword that glitter'd at his side;
 His youthful face a polish'd helm o'erspread;
 The waving horse-hair nodded on his head;
 His figur'd shield, a shining orb, he takes,
 And in his hand a pointed jav'lin shakes. 420
 With equal speed, and fir'd by equal charms,
 The *Spartan* hero sheaths his limbs in arms,
 Now round the lists th' admiring armies stand,
 With jav'lins fix'd, the *Greek* and *Trojan* band.
 Amidst the dreadful vale, the chiefs advance, 425
 All pale with rage, and shake the threat'ning lance.

The *Trojan* first his shining jav'lin threw ;
 Full on *Atrides*' ringing shield it flew,
 Nor pierc'd the brazen orb, but with a bound
 Leap'd from the buckler blunted on the ground. 430

Atrides then his massy lance prepares,
 In act to throw, but first prefers his pray'rs.

Give me, great *Jove*! to punish lawless lust,
 And lay the *Trojan* gasping in the dust :

Destroy th' aggressor, aid my righteous cause, 435
 Avenge the breach of hospitable laws !

Let this example future times reclaim,
 And guard from wrong fair friendship's holy name.

He said, and poiz'd in air the jav'lin sent,
 Thro' *Paris*' shield the forceful weapon went, 440

His corselet pierces, and his garment rends,
 And glancing downward, near his flank descends.

The wary *Trojan* bending from the blow,
 Eludes the death, and disappoints his foe :

But fierce *Atrides* wav'd his sword, and struck 445
 Full on his casque ; the crested helmet shook ;

The brittle steel, unfaithful to his hand,
 Broke short : the fragments glitter'd on the sand.

V. 433. *Give me, great Jove.*] *Homer* puts a prayer in the mouth of *Menelaus*, but none in *Paris*'s : *Menelaus* is the person injured and innocent, and may therefore apply to God for justice ; but *Paris*, who is the criminal, remains silent. *Spondanus*.

V. 447. *The brittle steel, unfaithful to his hand, Broke short*——] This verse is cut, to express the thing it describes, the snapping short of the sword. It is the observation of *Eustathius* on this line

The raging warrior to the spacious skies
 Rais'd his upbraiding voice, and angry eyes : 450
 Then is it vain in *Jove* himself to trust ?
 And is it thus the Gods assist the just ?
 When crimes provoke us, heav'n success denies ;
 The dart falls harmless, and the faulchion flies.
 Furious he said, and tow'rd the *Grecian* crew 455
 (Seiz'd by the crest) th' unhappy warrior drew ;
 Struggling he follow'd, while th' embroider'd thong
 That ty'd his helmet, dragg'd the chief along.
 Then had his ruin crown'd *Atrides'* joy,
 But *Venus* trembled for the Prince of *Troy* : 460
 Unseen she came, and burst the golden band ;
 And left an empty helmet in his hand.
 The casque, enrag'd, amidst the *Greeks* he threw ;
 The *Greeks* with smiles the polish'd trophy view.
 Then, as once more he lifts the deadly dart, 465
 In thirst of vengeance, at his rival's heart,
 The Queen of Love her favour'd champion shrouds
 (For Gods can all things) in a veil of clouds.
 Rais'd from the field the panting youth she led,
 And gently laid him on the bridal bed, 470

of the original, that we do not only see the action, but imagine we hear the sound of the breaking sword in that of the words—Τριχθαί τε καὶ τετραχθαὶ διατρυνφέν ἐκπεσε χειρός. And that *Homer* designed it, may appear from his having twice put in the Θῆτα (which was a letter unnecessary) to cause this harshness in the verse. As this beauty could not be preserved in our language, it is endeavoured in the translation to supply it with something parallel.

With pleasing sweets his fainting sense renews,
And all the dome perfumes with heav'nly dews.

Meantime the brightest of the female kind,
The matchless *Helen* o'er the walls reclin'd :
To her, beset with *Trojan* beauties, came 475
In borrow'd form, the * laughter-loving dame.
(She seem'd an ancient maid, well-skill'd to cull
The snowy fleece, and wind the twisted wool.)
The Goddess softly shook her silken vest
That shed perfumes, and whisp'ring thus addrest. 480

Haste, happy nymph ! for thee thy *Paris* calls,
Safe from the fight, in yonder lofty walls,
Fair as a God ! with odours round him spread
He lies, and waits thee on the well-known bed :
Not like a warrior parted from the foe, 485
But some gay dancer in the public show.

* *Venus*.

V. 479. *The Goddess softly shook, &c.*] *Venus* having conveyed *Paris* in safety to his chamber, goes to *Helena*, who had been spectator of his defeat, in order to draw her to his love. The better to bring this about, she first takes upon her the most proper form in the world, that of a favourite servant-maid, and awakens her passion by representing to her the beautiful figure of his person. Next, assuming her own shape, she frightens her into a compliance, notwithstanding all the struggles of *shame*, *fear*, and *anger*, which break out in her speech to the Goddess. This machine is allegorical, and means no more than the power of *love* triumphing over all the considerations of *honour*, *ease*, and *safety*. It has an excellent effect as to the poem, in preserving still in some degree our good opinion of *Helena*, whom we look upon with compassion, as

She spoke, and *Helen's* secret soul was mov'd ;
 She scorn'd the champion, but the man she lov'd.
 Fair *Venus'* neck, her eyes that sparkled fire,
 And breast, reveal'd the queen of soft desire. 490
 Struck with her presence, straight the lively red
 Forsook her cheek ; and, trembling, thus she said.
 Then is it still thy pleasure to deceive ?
 And woman's frailty always to believe ?
 Say, to new nations must I cross the main, 495
 Or carry wars to soft some *Asian* plain ?
 For whom must *Helen* break her second vow ?
 What other *Paris* is thy darling now ?
 Left to *Atrides* (victor in the strife),
 An odious conquest and a captive wife, 500
 Hence let me sail : and if thy *Paris* bear
 My absence ill, let *Venus* ease his care.
 A hand-maid goddess at his side to wait,
 Renounce the glories of thy heav'nly state,
 Be fix'd for ever to the *Trojan* shore, 505
 His spouse, or slave ; and mount the skies no more.

constrained by a superior power, and whose speech tends to justify her in the eye of the reader.

V. 487. *She spoke, and Helen's secret soul was mov'd.*] Nothing is more fine than this ; the first thought of *Paris's* beauty overcomes (unawares to herself) the contempt she had that moment conceived of him upon his overthrow. This motion is but natural, and before she perceives the Deity. When the affections of a woman have been thoroughly gained, though they may be alienated for a while, they soon return upon her. Homer *knew* (says Madam *Dacier*) *what a woman is capable of who had once loved.*

For me, to lawless love no longer led,
 I scorn the coward, and detest his bed;
 Else should I merit everlasting shame,
 And keen reproach, from ev'ry *Phrygian* dame: 510
 Ill suits it now the joys of love to know,
 Too deep my anguish, and too wild my woe.

Then thus incens'd, the *Paphian* queen replies;
 Obey thy pow'r from whom thy glories rise:
 Should *Venus* leave thee, ev'ry charm must fly, 515
 Fade from thy cheek, and languish in thy eye.
 Cease to provoke me, lest I make thee more
 The world's aversion, than their love before;
 Now the bright prize for which mankind engage,
 Then, the sad victim of the public rage. 520

At this, the fairest of her sex obey'd,
 And veil'd her blushes in a silken shade;

V. 507. *For me, to lawless love no longer led, I scorn the coward.*] We have here another branch of the female character, which is, to be ruled in their attaches by *success*. *Helen* finding the victory belonged to *Menelaus*, accuses herself secretly of having forsaken him for the other, and immediately entertains a high opinion of the man she had once despised. One may add, that the fair sex are generally admirers of courage, and naturally friends to great soldiers. *Paris* was no stranger to this disposition in them, and had formerly endeavoured to give his mistress that opinion of him; as appears from her reproach to him afterwards.

V. 515. *Should Venus leave thee, ev'ry charm must fly.*] This was the most dreadful of all threats, loss of beauty and of reputation. *Helen*, who had been proof to the personal appearance of the Goddess, and durst even reproach her with bitterness just before, yields to this, and obeys all the dictates of love.

Unseen, and silent, from the train she moves,
Led by the Goddess of the Smiles and Loves.

Arriv'd, and enter'd at the palace-gate, 525
The maids officious round their mistress wait;
Then all dispersing, various tasks attend;
The queen and Goddess to the prince ascend.
Full in her *Paris*' sight, the Queen of Love
Had plac'd the beauteous progeny of *Jove*; 530
Where, as he view'd her charms, she turn'd away
Her glowing eyes, and thus began to say.

Is this the chief, who lost to sense of shame
Late fled the field, and yet survives his fame?
Oh hadst thou dy'd beneath the righteous sword 535
Of that brave man whom once I call'd my lord!
The boaster *Paris* oft desir'd the day
With *Sparta*'s king to meet in single fray:
Go now, once more thy rival's rage excite,
Provoke *Atrides*, and renew the fight: 540
Yet *Helen* bids thee stay, lest thou unskill'd
Shouldst fall an easy conquest on the field.

V. 531. *She turn'd away her glowing eyes.*] This interview of the two lovers, placed opposite to each other, and overlooked by *Venus*, *Paris* gazing on *Helena*, she turning away her eyes, shining at once with anger and love, are particulars finely drawn, and painted up to all the life of nature. *Eustathius* imagines she looked aside in the consciousness of her own weakness, as apprehending that the beauty of *Paris* might cause her to relent. Her bursting out into passion and reproaches while she is in this state of mind, is no ill picture of frailty: *Venus* (as *Madam Dacier* observes) does not leave her, and fondness will immediately succeed to these reproaches.

The prince replies ; Ah cease, divinely fair,
 Nor add reproaches to the wounds I bear ;
 This day the foe prevail'd by *Pallas'* pow'r ; 545
 We yet may vanquish in a happier hour :
 There want not Gods to favour us above ;
 But let the business of our life be love :
 These softer moments let delights employ,
 And kind embraces snatch the hasty joy. 550
 Not thus I lov'd thee, when from *Sparta's* shore
 My forc'd, my willing heav'nly prize I bore,

V. 543. *Ah cease, divinely fair.*] This answer of *Paris* is the only one he could possibly have made with any success in his circumstance. There was no other method to reconcile her to him, but that which is generally most powerful with the sex, and which *Homer* (who was learned every way) here makes use of.

V. 551. *Not thus I lov'd thee.*] However *Homer* may be admired for his conduct in this passage, I find a general outcry against *Paris* on this occasion. *Plutarch* has led the way in his treatise of reading poets, by remarking it as a most heinous act of incontinence in him, to go to bed to his lady in the *day-time*. Among the commentators the most violent is the moral expositor *Spondanus*, who will not so much as allow him to say a civil thing to *Helen*. *Mollis, effæminatus, et spurcus ille adulter, nihil de libidine suâ imminutum dicit, sed nunc magis eâ corripî quàm unquam aliàs, ne quidem cùm primum ea ipsi dedit* (*Latini ita rectè exprimut τὸ μίσγεσθαι in re veneræ*) *in insulâ Cranaë. Cùm alioqui homines primi concubitûs soleant esse ardentiores.* I could not deny the reader the diversion of this remark, nor *Spondanus* the glory of his zeal, who was but two-and-twenty when it was written. *Madam Dacier* is also very severe upon *Paris*, but for a reason more natural to a lady: she is of opinion that the passion of the lover would scarce have been so excessive as he here describes it, but for fear of losing his mistress immediately,

When first entranc'd in *Cranaë's* isle I lay,
Mix'd with thy soul, and all dissolv'd away!

as foreseeing the *Greeks* would demand her. One may answer to this lively remark, that *Paris* having nothing to say for himself, was obliged to testify an uncommon ardour for his lady, at a time when compliments were to pass instead of reasons. I hope to be excused, if (in revenge for her remark upon our sex) I observe upon the behaviour of *Helen* throughout this book, which gives a pretty natural picture of the manners of their's. We see her first in tears, repentant, covered with confusion at the sight of *Priam*, and secretly inclined to return to her former spouse. The disgrace of *Paris* increases her dislike of him, she rails, she reproaches, she wishes his death; and, after all, is prevailed upon by one kind compliment, and yields to his embraces. Methinks, when this lady's observation and mine are laid together, the best that can be made of them is to conclude, that since both the sexes have their frailties, it would be well for each to forgive the other.

It is worth looking backward, to observe the *allegory* here carried on with respect to *Helen*, who lives through this whole book in a whirl of passions, and is agitated by turns with sentiments of honour and love. The Goddesses made use of to cast the appearance of fable over the story, are *Iris* and *Venus*. When *Helen* is called to the tower to behold her former friends, *Iris*, the messenger of *Juno* (the Goddess of Honour), is sent for her; and when invited to the bed-chamber of *Paris*, *Venus* is to beckon her out of the company. The forms they take to carry on these different affairs are properly chosen: the one assuming the person of *Antenor*, who pressed most for her being restored to *Menelaus*; the other the shape of an old maid, who was privy to the intrigue with *Paris* from the beginning. And in the consequences, as the one inspires the love of her former empire, friends, and country; so the other instils the dread of being cast off by all if she forsook her second choice, and causes the return of her tenderness to *Paris*. But if she has a struggle for honour, she is in a bondage to love; which gives the story its turn that way, and makes *Venus* oftener appear than *Iris*. There

Thus having spoke, th' enamour'd *Phrygian* boy 555
 Rush'd to the bed, impatient for the joy.
 Him *Helen* follow'd slow with bashful charms,
 And clasp'd the blooming hero in her arms.

While these to love's delicious rapture yield,
 The stern *Atrides* ranges round the field : 560
 So some fell lion, whom the woods obey,
 Roars thro' the desert, and demands his prey.
Paris he seeks, impatient to destroy,
 But seeks in vain along the troops of *Troy* ;

is in one place a lover to be protected, in another a love-quarrel to be made up, in both which the Goddess is kindly officious. She conveys *Paris* to *Troy* when he had escaped the enemy ; which may signify his love for his mistress, that hurried him away to justify himself before her. She softens and terrifies *Helen*, in order to make up the breach between them : and even when that affair is finished, we do not find the poet dismisses her from her chamber, whatever privacies the lovers had a mind to : in which circumstance he seems to draw aside the veil of his allegory, and to let the reader at last into this meaning of it, that the Goddess of Love has been all the while nothing more than the passion of it.

V. 553. *When first entranc'd in Cranaë's isle.*] It is in the original Νήσω δ' ἐν Κραναῇ ἐμίγην φιλότῃ καὶ εὐνῇ—the true sense of which is expressed in the translation. I cannot but take notice of a small piece of prudery in *Madam Dacier*, who is exceeding careful of *Helen's* character. She turns this passage as if *Paris* had only her consent to be her husband in this island. *Pausanias* explains this line in another manner, and tells us it was here that *Paris* had first the enjoyment of her, that in gratitude for his happiness he built a temple of *Venus Migonitis*, the mingler or coupler, and that the neighbouring coast where it was erected was called *Migonian* from μιγῆναι, à miscendo. *Paus. Laconicis.*

Ev'n those had yielded to a foe so brave 565

The recreant warrior, hateful as the grave.

Then speaking thus, the king of kings arose;

Ye *Trojans*, *Dardans*, all our gen'rous foes!

Hear and attest! from heav'n with conquest crown'd,

Our brother's arms the just success have found: 570

Be therefore now the *Spartan* wealth restor'd,

Let *Argive Helen* own her lawful lord;

Th' appointed fine let *Ilion* justly pay,

And age to age record this signal day.

He ceas'd; his army's loud applauses rise, 575

And the long shout runs echoing thro' the skies.

P. 56. (A. 17—42.)

Ye kings and warriors ! may your vows be crown'd,
 And *Troy's* proud walls lie level with the ground.
 May *Jove* restore you, when your toils are o'er, 25
 Safe to the pleasures of your native shore.
 But oh ! relieve a wretched parent's pain,
 And give *Chryseïs* to these arms again ;
 If mercy fail, yet let my presents move,
 And dread avenging *Phœbus*, son of *Jove*. 30
 The *Greeks* in shouts their joint assent declare,
 The priest to rev'rence, and release the fair.
 Not so *Atrides* : he, with kingly pride,
 Repuls'd the sacred sire, and thus reply'd.

V. 23. *Ye kings and warriors !*] The art of this speech is remarkable. *Chryses* considers the constitution of the *Greeks* before *Troy*, as made up of troops partly from kingdoms, and partly from democracies : wherefore he begins with a distinction which comprehends all. After this, as *Apollo's* priest, he prays that they may obtain the two blessings they had most in view, the conquest of *Troy*, and a safe return. Then, as he names his petition, he offers an extraordinary ransom ; and concludes with bidding them fear the God if they refuse it ; like one who from his office seems to foresee their misery, and exhorts them to shun it. Thus he endeavours to work by the art of a general application, by religion, by interest, and the insinuation of danger. This is the substance of what *Eustathius* remarks on this place ; and in pursuance of his last observation, the epithet *avenging* is added to this version, that it may appear the priest foretels the anger of his God.

V. 33. *He with pride repuls'd.*] It has been remarked in honour

Hence on thy life, and fly these hostile plains, 35
 Nor ask, presumptuous, what the king detains;
 Hence, with thy laurel crown, and golden rod,
 Nor trust too far those ensigns of thy God.
 Mine is thy daughter, priest, and shall remain;
 And pray'rs, and tears, and bribes, shall plead in vain; 40
 'Till time shall rifle ev'ry youthful grace,

of *Homer's* judgment, and the care he took of the reader's morals, that where he speaks of evil actions committed, or hard words given, he generally characterizes them as such by a previous expression. This passage is given as one instance of it, where he says the repulse of *Chryses* was a proud injurious action in *Agamemnon*: and it may be remarked, that before his heroes treat one another with hard language in this book, he still takes care to let us know they were under a distraction of anger. Plutarch, of reading poets.

V. 41. 'Till time shall rifle ev'ry youthful grace,
 And age dismiss her from my cold embrace,
 In daily labours of the loom employ'd,
 Or doom'd to deck the bed she once enjoy'd.]

The Greek is ἀντιώσαν, which signifies either *making* the bed, or *partaking* it. *Eustathius* and *Madam Dacier* insist very much upon its being taken in the former sense only, for fear of presenting a loose idea to the reader, and of offending against the modesty of the Muse, who is supposed to relate the poem. This observation may very well become a bishop and a lady: but that *Agamemnon* was not studying here for civility of expression, appears from the whole tenor of his speech; and that he designed *Chryseïs* for more than a servant-maid, may be seen from some other things he says of her, as that he preferred her to his Queen *Clytæmnestra*, &c. the impudence of which confession *Madam Dacier* herself has elsewhere animadverted upon. *Mr. Dryden*, in his translation of this book,

And age dismiss her from my cold embrace,
 In daily labours of the loom employ'd,
 Or doom'd to deck the bed she once enjoy'd.
 Hence then ; to *Argos* shall the maid retire, 45
 Far from her native soil, and weeping sire.

The trembling priest along the shore return'd,
 And in the anguish of a father mourn'd.
 Disconsolate, nor daring to complain,
 Silent he wander'd by the sounding main : 50

has been juster to the royal passion of *Agamemnon* ; though he has carried the point so much on the other side, as to make him promise a greater fondness for her in her old age than in her youth, which indeed is hardly credible.

*Mine she shall be, 'till creeping age and time
 Her bloom have wither'd, and destroy'd her prime ;
 'Till then my nuptial bed she shall attend,
 And having first adorn'd it, late ascend.
 This for the night ; by day the web and loom,
 And homely household-tasks shall be her doom.*

Nothing could have made Mr. *Dryden* capable of this mistake, but extreme haste in writing ; which never ought to be imputed as a fault to him, but to those who suffered so noble a genius to lie under the necessity of it.

V. 47. *The trembling priest.*] We may take notice here, once for all, that *Homer* is frequently eloquent in his very silence. *Chryses* says not a word in answer to the insults of *Agamemnon*, but walks pensively along the shore : and the melancholy flowing of the verse admirably expresses the condition of the mournful and deserted father.

Βῆ δ' ἀκέων παρὰ Σῖνα πολυφλοίσβοιο θαλάσσης.

'Till, safe at distance, to his God he prays,
The God who darts around the world his rays.

O *Smintheus* ! sprung from fair *Latona's* line,
Thou guardian pow'r of *Cilla* the divine,
Thou source of light ! whom *Tenedos* adores, 55
And whose bright presence gilds thy *Chrysa's* shores :

If e'er with wreaths I hung thy sacred fane,
Or fed the flames with fat of oxen slain ;
God of the silver bow ! thy shafts employ,
Avenge thy servant, and the *Greeks* destroy. 60

i. 23—60.

ANNOTATIO HEYNIANA.

ANNO TATIO HEYNIANA.

ANNOTATIO HEYNIANA.

P. 2. (Z. 146—149.)

V. 147. 148. φύλλα τὰ μὲν τ' ἄνεμος χέει, ἄλλα δὲ—pro φύλλων τὰ μὲν—τὰ δέ. Porro ἔαρος δ' ἐπιγίγνεται ὥρη, paullo durior junctura, ἐπιγίγνεται δὲ αὐτὰ (τὰ φύλλα) ἐν ὥρη ἔαρος, subnascuntur enim frondes novæ vere ineunte. Vulgaris ratio erat ἄλλα φύλλα ὕλη θάλλουσα φύει ἐπιγιγνόμενα ἐν ἔαρος ὥρη, h. ἦρι.

V. 149. ὥς ἀνδρῶν γενεή, ἡ μὲν φύει, ἡ δ' ἀπολήγει. ut vulgo accipitur, φύει pro nascitur dictum est, contra usum; præstat, puto, vim activam retinere, γενεή, (τὸ γένος ἀνδρῶν, ἄλλο—ἄλλο) ἡ μὲν φύει ἀνδρας, ἡ δὲ ἀπολήγει φύειν ἀνδρας.

P. 2. (Π. 7—10.)

V. 7—10. Suavis oratio per ornamenta; pro vulgari fles ut puella.—8. ἀνώγει (sc. τὴν μητέρα) ἀνελέσθαι αὐτήν, suscipere in sinum.

P. 2. (I. 323—327.)

V. 323. Felix exemplum sollicitudinis pro aliorum salute. ὥς προφέρη μάστακι, ἐπεὶ λάβῃ κε (τι. aut intellige τροφήν) quodcunque illa offenderit, affert pullis et ore suo, μάστακι, præbet.—324. κακῶς δ' ἄρα οἱ πέλει αὐτῇ. ut inf. 547. τόφρα δὲ Κουρήτεσσι κακῶς ἦν. quod aliis κακῶς εἶχέ τις. male se habebat.—327. αἱ θᾶρες, γυναικες, σφέτεραι, pro σφῶν, αὐτῶν. sunt autem, ἃς αὐτοὶ οἱ Ἀτρεΐδαι, (si loquaris accurate, solus Menelaus) ἔχουσι. nam ad hos respicit Achilles, ira autem abreptus nihil diserte eloquitur. Disertius inf. 340. ἡ μούνοι φιλέουσ' ἀλόχους Ἀτρεΐδαι; Apud Sophocl. Aj. 1311. Teucer ad Agamemnonem: θανεῖν τῆς σῆς ὑπὲρ γυναικὸς, ἢ τοῦ σοῦ θ' ὁμαίμονος λέγω.

P. 4. (O. 360—364)

V. 363. νηπιέησι. ἐν νηπιέῃ,

νηπίως, pueriliter. puerili more. lusu.

P. 4. (Π. 257—265.)

V. 259 — 265. Comparatio Myrmidonum cum vespis in eo continetur, quod multitudo magna ira et axasperatis animis effundit se. vss. 263, 4, 5. ornant tantum.

V. 260. οὗς παῖδες ἐριδμαίνουσιν ἔθοντες frequenter accedentes laccessunt. ἔθειν jam I. 536. vidimus.—261. cf. M. 167, 8.—262. ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσι. quæri potest de subjecto. si τιθεῖσιν scil. οἱ σφῆκες, vespæ multis promiscue mala inferunt, sive pueris, sive etiam aliis prætereuntibus, non modo pueris petulantibus. Sin subjectum sunt ipsi pueri, ii malum creant multis promiscue prætereuntibus, quos vespæ a pueris irritatæ appetunt. seqq. 264. non ad pueros nunc referam, sed omnino vesparum naturam declarant; δὲ est pro γάρ· nam si quis viator imprudens eos laccessierit, etc.

P. 4. (Δ. 127—131.)

V. 127. Vim habet et animum movet hæc apostrophe ad Menelaum, pro simplici: At dii servarunt Menelaum.—130. Illa

sagittam avertit a corpore, a partibus utique vitalibus, eoque simul impetum infringit, (ἐπὶ) τόσον ἔεργεν ἀπὸ χροῶς, ὥς (pro ἐφ' ὅσον ἔεργει μῦτιαν μήτηρ) ὅτε αὐτὴν ἔεργει ἀπὸ παιδός. mota leviter manu. Ornavit poeta id, quod alias de diis simpliciter pronuntiatur, avertere eos tela mota manu. ut inf. E. 853. 854. et Hesiod. Sc. Herc. 455, 6. jam a Kœppen laudd. Comparatio est cum matre abigente muscam a pueri corpore, levi manus motu. Ita Minerva manu leviter mota volantem sagittam, ne corpus penetraret, avertit, ut in balteum incideret.—131. λέγεται pro præsentī λέγεται.

P. 6. (P. 1—6.)

V. 4. ὥς τις περὶ πόρτακι μήτηρ. πόρταξ, s. πόρτις. Suavis comparatio, suavior per adjecta, quod mater, δάμαλις, est πρωτότοκος, et οὐ πρὶν εἰδυῖα τόκοιο. Observatio ad historiam naturæ spectans in poeta notatu est digna.

P. 6. (Σ. 315—322.)

V. 316. ἀδινού ἐξῆρχε γόοιο. exemplo suo præivit Achilles, luctumque et lamenta aliorum movit: ἀδινὸς lamenta continua designat, seu crebra: ut sup.

124.—317. χεῖρας ἀνδροφόνους, suas, ἐπιθέμενος στήθεσιν ἐταίρου, apprehendendo, nihil amplius.—

318. ὥς τε λῖς ἡϋγένειος. Etiam h. l. λῖς est leæna: ut P. 133. nam ea ingemiscere fertur rugitu suo, cum ablatos sibi se absente animadvertit catulos.—321. πολλὰ δέ τ' ἄγκεα. multas convalles pererrat μετερευνῶν, ἵχνια ἀνδρὸς, venatoris.

(P. 6. (N. 489—495.)

V. 490. Agenor Antenoris f. Λ. 59.—493. πιόμεν' ἐκ βοτάνης. μετὰ τὴν νομήν. *pastu facto potum ductæ*. μεθέσπετο sequi solent κτίλον. Ornat et amplificat adjectum: γάννται etc. Elicit simul inde poeta novam comparationem. — 494. γεγήθει. bene comparat Kœppen κυδιῶν λαοῖσι sup. B. 479. et Hesiod. Sc. H. 26. 27. lætatur ferociente cum superbia copias intuens.

P. 8. (B. 142—148.)

V. 142. θυμὸν ὄρινε πᾶσι. commovit animos, ut discessum vere pararent.

V. 144—154. Jam ex composito v. 75. ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν sc. μέμνησθε, partium erat Nestoris et Ulyssis, ut interpellarent regem, et a

consilio pernicioso deterrent; ecce vero multitudinis discurrentis clamor et strepitus consilia turbat. cf. 192. sq. Hoc voluere quoque grammatici ad hunc versum.

V. 145. Certone consilio Icarium mare, Ægæi maris partem, tanquam tempestuosum inprimis, dixerit, an tantum ut poeta, non dicam. v. 147. Zephyrum *vehementem, procellosum*, nominat, ex cæli istius natura, teste *Wood*. ut sæpe, v. c. Δ. 276. Est autem duplex comparatio, cui apud animum supplendum ἢ ὥς ὅτε κινήσει. quemadmodum fluctus movetur in mari, et seges in agro: sic nunc concio turbatur.—147. κινήσει pro movere solet. ut sæpe in comparatione pro κινεῖ. aoristus alibi eadem acceptione.

V. 148. ἐπαιγίζων. τὰς αἵλας, h. e. μεγάλα κύματα, κινῶν. ἐπὶ τ' ἡμύει. non ventus, sed τὸ λήϊον, *inclinat se* in spicis h. e. habet aristas nutantes. Nam ἡμύειν est κλίνεσθαι, et tum πίπτειν.

P. 8. (B. 455—458.)

V. 455. Exitus nunc Achivorum ad pugnam, res sane memorabilis per se et comparatione digna, per quinque comparationes declaratur; quæri potest, an sensui subacto probari possit tam

cumulata comparatio. Habet tamen illa vim ad sensus. Primo dum incedunt Achivi, prospectus e longinquo fulgor armorum comparatur cum igni per silvas sæviente; tum copiæ turmatim exeuntes cum turmis volucrum; et additur comparatio multitudinis cum floribus campi; porro nova multitudinis comparatio sed cum notione iræ et ardoris animorum, cum muscarum catervis in appetendo lacte pertinacissimis; aciei jam constituendæ ordines cum caprinis gregibus; incedens autem ante omnes Agamemnon cum tauro.—455. πῦρ αἰδῆλον ἀφανιστικόν, quod visui rem eripit. Est autem junctura antiquioris negligentiae pro ἡύτε, ὥς, πυρὸς ἐπιφλέγοντος—, αὐγὴ φαίνεται ἕκαθεν. non enim comparatio ad prius spectat ὥς πῦρ ἐπιφλέγει.

P. 8. (B. 459—466.)

V. 461. Ἀσίῳ ἐν λειμῶνι. Fuere Campi ubertate soli insignes numero plures in Asia, Campus Hermi, Mæandri, Caici et Caystri. Hic Caystri campus, ad Caystrum Lydiæ fluvium, proprio aliquo nomine Λειμῶν dictus seriore ævo, (v. Strab. XIV. p. 961. C.) nunc dictus est λειμῶν Ἀσίῳ, τοῦ Ἀσίου, ab Asia

aliquo, prisco heroe.—462. ἀγαλλόμενα, lætantes, plaudentes, alites.—463. κλαγγῇδὸν προκαθίζόντων scil. αὐτῶν καθίζόντων αὐτῶν ἄλλων πρὸ ἄλλων. structura et interpunctio est paullo impedior: τῶν ἔθνεα πολλὰ προχέοντο, ὥστε ὀρνίθων ἔθνεα πολλὰ προχέονται vel προχεῖται. in mediis structura est mutata et variata: ποτῶνται προκαθίζόντων.

P. 10. (B. 467—471.)

V. 469. Comparisonis enuntiatio iterum est variata. Debat esse: τόσσοι Ἀχαιοὶ ἐν πεδίῳ ἴσταντο, ὅσα μυριάων ἔθνεα sc. πέτονται aut simile quid ex ἴστανται ἐν πεδίῳ. Pro hoc dictum: ἡύτε, s. ὥς, μυριάων ἔθνεα πολλὰ (sc. ἴστανται, πέτονται, ἔρχονται) —οὕτως, ὥς, πολλοὶ Ἀχαιοὶ ἐν πεδίῳ ἴσταντο. Comparatio cum muscis a multis exagitata ac defensa continetur in verbis [473. διαρραῖσαι μεμαῶτες,] spectatque ad solum ardorem et pervicaciam in aggrediendo et impugnando: cf. Π. 641. sqq. Et Menelao Minerva μυίης θάρσος ἐνὶ στήθεσσιν ἐνῆκεν, Ἥτε καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο Ἰσχανάα δακέειν. P. 570. Bene itaque Schol. B. πρὸς τὸ ἐπιθυμητικὸν τοῦ αἵματος.—470. ἠλάσκουσιν, ἀλῶνται, πλανῶνται.

P. 10. (Γ. 23—29.)

V. 23. *μεγάλῳ ἐπὶ σώματι κύρ-
σας. h. ζώῳ. incidens in feram,
ἐπικύρσας. Hilaritatem et exulta-
tionem etiam numeris horum ver-
suum inesse jam Eustathius sen-
sit. Similis locus est Hesiodi
Sc. Herc. 425. sqq. et inf. Σ.
161. sq.—25. εἶπερ ἂν quod vul-
go καίπερ. Vix enim dicere licet
γὰρ esse pro οὖν. itaque ille avide
vorat, licet illum urgeant canes.—
28. φάτο γὰρ τίσασθαι ἀλείτην,
sperabat se ulturum nunc esse.
τὸν ἀδίκησαντα ἑαυτόν.*

P. 12. (Z. 503—514.)

V. 503—[529.] Hectori jam
urbem egressuro occurrit comi-
temque se ad exercitum addit
Paris. Redit poeta iterum ad
341—369.

V. 505. *ποσὶ πεποιθὼς, usus
ut B. 588. Ornatus versus pro
ὤρμησε ταχέως.*

V. 506. Comparatione hac in-
cessus alacris cum equo e sta-
bulo erumpente nihil nobilius;
vigor Paridis et animus declara-
tur simili vigore exultantis equi.
(In loco reddendo laboravit Vir-
gil. Æn. XI. 492. Alio modo
tractavit Apollon. III. 1258. sq.)
Reliqua ornant; quod stabulo
inclusus socios et pascua desi-

derāt. *στατὸς ἵππος (ιστάμενός,
ἐστὼς, ἐν τῷ ἵπποστασίῳ,) ἀκοσ-
τήσας ἐπὶ φάτνῃ ad præsepe pasci
solitus cum notione satietatis,
ἀδδῆφαγήσας. ἄδην πληρωθεῖς.
quod sup. E. 203. erant equi,
εἰωθότες ἔδμεναι ἄδην. ἀκοστή,
spica, hordeum.—507. θέει διὰ
τοῦ πεδίου, κροαίνων, pulsans un-
gula: Unde Virgilianum: *quatit
ungula campum.* — 509. κυδιόων
ferociens; exsultans: ut B, 579.
Quæ sequuntur vim vocis decla-
rant.—510. ὁ δ' ἀγλαΐῃφι πεποιθὼς,
ut modo 505. ποσὶ πεποιθὼς, affe-
rens se τῷ κάλλει τοῦ σώματος,
tanquam pulcritudinis suæ sen-
sum aliquem habens. ἀγλαΐζό-
μενος. ἀγαλλόμενος. — ὁ δὲ —
ρίμφα ἔ, in hac numeri enallage
otium consumere noli: nata ea
ex sermonis accurate grammatici
negligentia.—513. Præclara in-
cessus Paridis fulgentibus armis
induti memoratio: comparati cum
sole. ἡλέκτωρ alias epitheton est,
ἡλέκτωρ Ὑπερίων T. 398. sensu
incerto; vulgo pro ἄλεκτρος, vel
λαμπρός.—514. καγχαλόων. ex-
sultans. idem nunc quod κυδιόων
vs. 509.*

P. 12. (N. 136—142.)

V. 136. *προὔτυψαν. procurre-
bant. Sic quoque προβάλλειν.
προπεσεῖν. pro προελθεῖν. ἦρχε δ'*

ἄρ'—duxit eos, *ut diximus*, Hector. Clarke.

V. 137. Comparatio præclara impetus vastarum virium et animi ingentis. Est autem ea ex eo genere, quo in ipsa amplificatione aliquid subjicitur, quod novum comparationis momentum suppeditat, ut h. l. prima comparatio est ruentis cum impetu; ὀλοοίτροχος ὡς ἀπὸ πέτρης sc. ἀντικρὺ μέμαε. subsequitur altera, sistentis impetum saxi, postquam in planitiem delatum est, itaque subjicitur: ὡς Ἐκτωρ εἶως μιν. Est autem ὀλοοίτροχος sc. πέτρος qui cum strage rerum obviarum ruit. Origo vocis dubia; convenit cum sensu deducto ab ὀλοός. exitiosus. Expressit locum Virgil. Æn. XII. 648. sq. et jam olim Hesiod. Sc. Herc. 374. sq. qui pro commentario esse potest: Ὡς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μέγαλοιο Πέτραι ἀποθρώσκωσιν ἐπ' ἀλλήλοις τε πέσωσι, Πολλαὶ δὲ δρυὲς ὑψίκομοι, πολλαὶ δέ τε πεῦκαι Αἰγειροὶ τε τανύρριζοι, ῥήγνυνται ὑπ' αὐτῶν Ῥίμφα κυλινδομένων, εἶως πεδίονδ' ἀφίκωνται Ὡς οἱ ἐπ' ἀλλήλοισι πέσον μέγα κεκλήγοντες. Et iterum 437. Ὡς δ' ὅτ' ἀπὸ μεγάλου πέτρη πρηῶνος ὀροῦσα, Μακρά τ' ἀποθρώσκουσα κυλίνδεται, ἥτε δὲ ἡχὴ ἔρχεται ἐμμεμανῖα, πάγος δέ οἱ ἀντεβόλησεν, Ὑψηλός, τῷ δὲ συ-

νευεῖκεται ἐνθα μιν ἴσχει. Add. Quint. I. 694. sq. ex imitatione Homeri.—138. κατὰ στεφάνης, *ab extrema montis ora*.—139. ἀναιδέος πέτρης, *ingentis*, unde ductum Virgilianum: *fertur in abruptum magno mons improbus actu*. Quod sequitur, *Exultatque solo*, est ὕψι τ' ἀναθρώσκων πέτεται, ταχέως φέρεται, Sch. br. ἔχματα terram et alia, quibus retinetur saxum terræ affixum: τὰ συνεχόμενα et συνέχοντα.—141. ἀσφαλέως, ita ut nihil ruentem sustineat ac moretur, ἀνεμποδίστως. (ut nihil faciat eum σφάλ-λεσθαι, ita ut nec offendat et aberret)—142. τότε δ' οὔτι. subsistit in motu.

P. 14. (Π. 297—300.)

V. 297—[302.] Respirant tandem Achivi repressis a navibus, maxime a navi incensa, Trojanis. Comparationis non satis explicite ac dilucide expositæ vis huc redit: ut, quum, de monte, cui nubes incubant, vento exorto nubibus dispulsis repente cælum serenum factum est: ita, Trojanis fugatis, serenior ac lætior rerum fortuna Achivis obtigit. Declaratur autem pugna per nubem, caliginem, procellam, et pugna in melius mutata per φῶς. ut Il. Z. 6. Ajax Τρώων ῥῆξε φά-

λαγγα, φῶς δ' ἐτάροισιν ἔθηκε.
Est itaque, quod appellamus, tertium comparationis positum in similitudine salutis, quæ per φῶς declarari solet, cum sereno cælo. Comparatio autem a cœli caligine dispulsa similis erat jam sup. Θ. 551—7. allata: sed ibi de cælo serena nocte, stellis per nubes cæruleas igni micantibus. cf. mox 364. 365.—300. ὑπερ-
ράγη ἄσπετος αἰθήρ. luce transmissa per serenum factum nubibus dispulsis. Æther fit ea parte pellucidus, aperitur. ut jam. Θ. 554.

P. 14. (Σ. 477—612.)

V. 478. Sequitur locus nobilissimus de Clipeo Achillis, de cuius invento, arte, antiquitate, probabilitate, disputare notarum angustia vetat.

V. 478—482. Clipeus erat materiis, figuris et coloribus variegatus.—Fecit autem Vulcanus primo loco *clipeum*, h. e. cratem, e quinque seu laminis seu coriis constantem, quæ πτύχες sunt, πλάκες, e diversis metallis: quod docet locus alter inf. Υ. 270. sqq. πάντοσε δαιδάλλων, affabre fabricando. itaque etiam oram triplici lamina circumduxit ἄντυγα τρίπλακα, τρισὶ πλαξὶ τετυγμένην, ut tanto firmior ora esset ad ex-

cipiendum ensis ictum, arbitror: ex ære quidem, unde fulgidam dixit, φαεινὴν, μαρμαρέην.—480. τελαμῶνα, ἐκ τῆς ἄντυγος, vel ἐκ τοῦ σάκου, quod præstat. est autem h. l. balteus ex clipeo aptus, factus e corio, lamina argentea inducto: injicitur ille humero dextro ut a sinistro latere pendeat. Similis Agamemnonis balteus sup. Λ. 38.—482. ἐν αὐτῷ, τῷ σάκει, in summa ejus superficie, ærea lamina, fecit multa signa affabre efficta. Dixit generatim δαίδαλα, arte fabricata, affabre efficta. Ea autem sunt ζῶα, signa, quæ mox commemorantur.

V. 483—489. Expressum fuit in clipeo Universum: terra, cælum, mare. Memorantur inde sigillatim in cælo Sol, Luna, Sidera. Reliqua a vs. 490. ad Terram spectant; ambit eam vs. 606. Oceanus. Ars prisca itaque cum poesi antiqua in hoc convenisse videtur, quod argumenta sua a rerum natura exprimenda petiit. Simili enim modo carmina ab ipsis poetis pro antiquissimis memorata, a rerum primordiis erant ducta; quæ res nota esse potest vel ex Virgilii Sileno Ecl. VI. Iopa Æn. I. 740. unde ipse Virgilius colorem duxit, cum carminum argumenta, quæ sibi deligere vellet, memorat Ge. II. 475.

me vero primum. Convenit hoc cum miro procudendarum cosmogoniarum studio, quod certa aliqua ætate viguisse inter Græcos debet.

V. 485. Terram, Cælum, et Mare, et Solem cum Luna et Astris ordine naturali haud memorat; *θάλασσα.* mare mediterraneum esse credendum est. Hemisphærium arcticum declarari vs. 485. apparet. *τείρεα πάντα.* antiqua voce, *τὰ τείρεα*, pro astris. proprie a *τερέειν*, *τείρειν*, ea quæ sculpta sunt. Memorabilis autem hic locus 486—490. usque ad nostra tempora habitus est, quia creditum est inde apparere, quæ sidera jam Homeri ætate Ionibus innotuerint: Pleiades, Hyades, Orion, Ursa major nunquam occidua; ea—487. *Ἄρκτος*, quæ et *Ἀμαξα*, *Plaustrum*, a situ stellarum huius sideris, appellata esse memoratur. Inter hæc tamen nec statui debebat, nulla alia sidera tum fuisse cognita; nam, tanquam poeta, per distributionem et sigillatim *nonnulla* tantum enumerat, eoque *πάντα* vs. 485. restringitur; tum non pronuntiari potest tam indubitate, ad ea tempora, quibus Homeri vita assignatur, hæc quoque satis tuto referri posse: quandoquidem tam ambiguum et incertum iudicium

est ut in tot aliis locis, tum in hoc clipeo, quemnam auctorem habuerit, antiquiorem an serierem.—488. *ἥτ' αὐτοῦ στρέφεται, κατ' αὐτοῦ τοῦ τόπον*, latius tamen eadem cæli parte, in qua Pleiades, Hyades et Orion versantur. alioqui est probandum: esse αὐτοῦ, eodem semper in loco, nullo motu. porro, *ἡ Ὀρίωνα δοκεῖ.* ex adverso sibi positum in *sphæra australi*, ἐπ' εὐθείας; *observat* autem eum, tanquam suspectum sibi, quippe venantem. Tandem 489. *οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο.* h. non occidit, non subter *ὀρίζοντα*, finitorem, descendit, quæ perpetua inde ab Homero mansit declaratio occasus siderum, uti et ortus, per speciem submersionis in Oceano. cf. ad E. 246.

V. 490—540. Ornatissimus locus. Expressæ erant ære *duæ urbes*: altera 490—508. *pacatis rebus florens*, altera ab hoste *obsessa*. Pacatum rerum statum declarat ab iis, quæ an poeta aliqubi sculpta viderit, recte dubitari potest, certe ut poeta carmine reddidit; narrare itaque putandus est res sculptas, non tanquam sculptas, sed tanquam visas, auditas, sensu perceptas. Itaque cantus nuptialis cum tibiis et fidibus auditur, altercantur duo, pronuntiant, et sic porro.

Hæc semel monita esse satis sit ; poetica omnia sunt, non plasticæ et sculptoriæ artis. Clipeus est poeticus, non ab arte fabrefactus. Admirabilis quoque est rerum dilectus, non quem artifex faceret, sed poeticus, eorum scilicet, quæ suavissima phantasmata et objicerent, et poetici ornatus plurimum admitterent: *deductio novæ nuptæ* 491—496. *judicium et caussa forensis* 497—508.

V. 492. ὑπὸ δαΐδων, μετὰ, fiebat enim deductio vesperi, a domo sponsæ ad sponsum. Memoratu dignum, quod ὑμέναιος jam tum in usu fuit; vocabulum de *cantu nuptiali*: 493. et mos, quod inter illum incessum erant, qui saltabant, et quidem *soli*, inter cantum tibia-rum et fidium.—495. βοὴν ἔχον, alias ἐποιοῦντο βοὴν, ἐβόων, ἐφώνουν.

V. 497—508. Memorabilis locus, qui *judicii antiquiorum ætatum* formam ante oculos sistit. *Judicium in foro habitum*: antiquissimo more, in populi cœtu, ἐκκλησίᾳ. Seniores e populo sunt iudices. Controversia erat de pretii solutione pro compensanda cæde, altero asseverante, se jam persolvisse, altero negante se quicquam accepisse. Populo silere jusso consedere senes; jussus uterque causam agere: binis auri talentis in medio positis, seu ut esset sacramentum, seu quod

erat illud ipsum pretium, quo satisfieret pro cæde.

V. 497. νεῖκος ὠρώρει. non quasi nunc primo *ortum*: sed *agebatur controversia*, caussa.—498. εἵνεκα ποινῆς ἀνδρὸς ἀποφθιμένον, φονευθέντος, e more priscarum ætatum in judiciis φονικῶν quæ primum Athenis instituta fuere. Est itaque observatum, ex hoc loco patere, caussas φονικὰς jam ante Draconem in judicio fuisse actas sed aliter constituto. Solvendum erat proximis agnatis et cognatis pretium pro cæso, maxime tamen in cæde haud voluntaria. Res nunc nota ex antiquitate Græca. cf. I. 698. sq.—499. πάντ' ἀποδοῦναι, pro πᾶσαν ποινὴν. ut I. 387. πρίν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.—500. εὐχέτο δήμῳ πιφαύσκων, professus est asseverando, declarando iis qui aderant.—501. ἰέσθην ἐπὶ ἱστορίᾳ πεῖραρ ἐλέσθαι, ἐβούλοντο τὸ νεῖκος, τὴν (δίκην, ex vs. 498.) λαβεῖν πέρας, h. e. postulabant litem dirimi testibus adhibitis. uterque paratus erat ad producendos testes, secundum quos sententia ferri et lis decidi posset. At alii: ἐπὶ ἱστορίᾳ, arbitro seu iudice sententiam ferente, accipiunt, minus accomodate.—502. adstantes ἐπήπνον, acclamabant, ὥς βοηθοὶ, favendo alterutri. Faciunt adjunc-

ta hæc ad rem ἐμφαντικῶς declarandam.—503. λαὸν ἐρήτυον silere jubebant ut B. 96. 97. γέροντες, seniores ex populo, qui pro senatu erant, etiam erant pro iudicibus: nam ipsi sustinebant vices populi: erant autem iudicia antiquissimo more populi, non singulorum iudicum; nisi his arbitrium delatum esset a litigantibus. Videmus itaque h. l. consessum senum e medio populi seu urbis.—504. ἱερῶ ἐνὶ κύκλῳ, de ipso consessu accipio, augusto, venerabili, sacro. Sic φυλάκων ἱερὸν τέλος K. 56. ubi v. notam. 505. baculum seu hastam dicturi sumunt, ut hoc ipso declarant, se publice dicturos esse venia dicendi impetrata: cf. Od. B. 37. et sup. B. 185. Ulysses sumta Agamemnonis hasta seu sceptro mandata se a rege accepta dare significabat. præcones ἡερόφωνοι, quorum vox per aerem diditur, et auditur.—506. τοῖσιν vel ut vulgo accipitur, σὺν οἷς σκήπτροις. vel, ut sexcenties, pro ἐν τοῖσιν, ἐν αὐτοῖς, ἥϊσσον, inter eos surrexerunt ad dicendum, et petitor et is, unde petitur; et alter post alterum ἐδίκαζον, caussam egerunt.—507. κεῖτο. duo talenta, quæ, ut probabile est, ipsam ποινὴν ἀντὶ φόνου constituebant, erant a reo apportata, in medio posita, ut ea auferret

is qui caussa vicisset.—508. δὲ δίκην ἰθύντατα εἶπη. qui caussam suam verissime dixisset, h. e. edocuiisset iudices, justa se postulare.

V. 509—540. Urbs obsessa, et quidem a duobus exercitibus. Pro more istorum hominum, in primis poliorceticis rudimentis, exhibant oppidani et in insidiis collocati prædabantur obsidentium armenta, ut haberent, unde ipsi obsidionem tolerarent. Quo conspecto, accurrit agmen obsidentium, et pugnam committit.

Non hæc narrata esse, uti sculpta, per se obvium est; narrata sunt, uti poeta rem auditam ante oculos positam mente concipiat et carmine vivide enarret. Obscuratur tamen narratio usu pronominum parum accurate instituto; et quod δύο στρατοὶ sunt.

V. 510. τεύχεσι λαμπόμενοι bene adjectum, ut sensui oculorum res subjiciatur. δίχα δὲ σφισιν. Deliberabant obsidentes, aut potius, ex deliberatione constituerant, urbe capta deditave, vel bona oppidanorum diripere vel prædam dividere. 513. οἱ δ' οὐπω πείθοντο, oppidani sunt. Videtur conditio esse proposita oppidanis, ut obsidentibus dimidiam bonorum suorum partem tradant, quo facto fore, ut obsidione liberentur, sin recusent, et ultima experiantur, fore ut urbs diripiatur.

Nec tamen oppidani conditionem admiserunt. Nisi verba οὐ πείθεσθαι simpliciter dicta accipias : at oppidani deditionem renuebant.—511. 512. πάντα, per appositionem, κτήσιν, ὄσσην. Similis prorsus est pactio ab Hectore proposita inf. X. 114. sq.—513. λόχῳ δ' ὑπεθωρήσσοντο. εἰς λόχον. Convenit cum more veterum in re bellica, ut non modo eruptionem facerent obsessi, verum et extra urbem insidias struerent obsidentibus, imprimis ad pecora, pro præda abacta, recuperanda et in urbem abducenda. Obsidentes autem, cum machinas et alias artes oppugnationis ignorent, id machinabantur, ut urbem propugnatoribus vacuam occuparent ; itaque oppidanis de tutela murorum erat cogitandum τεῖχος ἑρρύντο. vss. 514. 515. cf. sup. Θ. 518. sq.—516. οἱ δ' ἴσαν, oppidani ad insidias struendas egressi. Sequentia animum ad anaglyphum aliquod revocare possunt ; Mars et Pallas auro efficti et, tanquam dii, majore specie quam mortales ; ergo conspicui, ἀρίζηλοι. contra copiae ὑφήσσονες, ἥπτους μεγέθει. sunt tamen nec minus poetica ; notabiles quoque versus sunt ad opinionem de pulcritudine et magnitudine corporum, quibus dii ad humanam naturam adumbrabantur.

520. οἱ δ' ὅτε δὴ ῥ' ἴκανον—ἐνθ' ἄρα τοίγε sunt iidem oppidani : ubi venerant ad locum, in quo ipsis visum erat, insidias collocare, apud amnem, ad quem obsidentis exercitus pecudes potum duci solebant : illi ibi conserunt, humi, clipeis suis tecti, (εἰλυμένοι, ut P. 492. non simpliciter induti) constitutis duobus speculatoribus. Pecudes sunt λεία, eadem, quas hostes prædati vicinia abegerant.—525. οἱ δὲ (sc. μῆλα καὶ βόες τῶν πολιορκούντων) τάχα προγέγοντο, παρεγέγοντο. Tum vs. 527. οἱ μὲν τὰ προῖδόντες sunt oppidani in insidiis sedentes ; ii statim ἀμφιετάμνοντο, ἀπετάμνοντο, armenta et pecora, undique includendo, quo minus fugæ locus esset, iisque potiti prædam in urbem egerunt.—529. κτεῖνον δ' ἐπὶ μηλοβοτῆρας, vel ἐπὶ præte rea, vel ἐπ' αὐτοῖς καθεστηκότας, ἐπ' αὐτοῖς ὄντας.—530. οἱ δ' ὥς οὖν ἐπύθοντο. jam hi sunt obsidentes, et quidem excubantes ante castra, in quibus exercitus versabatur in foro, loco publico, ἐν ἀγορᾷ, in qua concio habebatur. Excubias agentes etiam ante castra Achivorum vidimus K. 180. εἶρα vel ἴρα est locus concionis, et ipse cætus. vox quoque apud Hesiod. Theog. 804.—535. sq. Poeticum phantasma, quo declaratur, alios vulnerari

inter pugnandum, alios occidi. Pugna et Cædes in personas mutatae sunt: Ἐρις et Κυδοιμὸς ipse tumultus pugnando contendendum inter se; Κῆρ, Mors fatalis, sævit, alium jam vulneravit, arripit alterum αὐτόν, ut eum vulneret, alium jam cæsum abstrahit, ut solent corpora abstrahi ad spolia legenda. Accedunt tamen et hæc propius ad argumentum anaglyphi constituendum. Ita in arca Cypseli ad pugnam inter Ajacem et Hectorem declarandam expressa est stans inter utrumque Ἐρις, tum Φόβος, Κῆρ. Sunt hæc inter ea, in quibus ars plastica antiquior plura audebat, quam arti natura rerum concessit; voluit illa reddere ea, quæ mera phantasmata sunt, sermone antiquo et oratione poetica feliciter exprimi solita, cum abstracta in personas mutata sint; eadem ab arte expressa, allegorica sunt, quæ rebus ex vera natura adumbratis vix bene interponuntur et admiscuntur: nam pugnantibus addita femina ad oculorum sensum nihil aliud erit quam femina pugnans; nec nisi nomine adscripto assequi licet, esse deam Discordiam.—539. ὠμίλεον, ἐμάχοντο, οἱ στησάμενοι vs. 533. 534.—540. et corpora cæsorum mutuo abstrahunt, ut ea spolient. Ceterum vss. 535. ad 540. le-

guntur quoque in Sc. Herc. 156. sq. et 249. sq. Extremi vss. 539. 540. mera sunt repetitio.

541—573. Sequuntur argumenta jucundiora, inter se cognata; aratio, messis, vindemia; putes tria anni tempora adumbrari. Tum subjiciuntur pascua primo armentorum, tum ovium 574—589. priora illa georgici erant argumenti, hæc vitæ pastoralis.

541. ἐν δὲ τίθει. ἐνεποίησε. ἔτευξεν. νειὸν μαλακὴν, agrum novalem, molli solo. K. 353. erat νειὸς βαθεῖα. ut et mox 547. τρίπολον, trina aratione versam. iterum Od. E. 127. cf. Ge. I. 47. et ad e. l. notata.—544. οἱ δὲ, ὅποτε ἵκοντο ἐπὶ τέλσον, τέρμα ἀρούρης, sulco ducto, retro ad locum unde processerant: nam adjectum στρέψαντες.—546. potu recreati de novo convertunt se ad novum sulcum ducendum στρέψασκον. Versu 547. carere poteramus. ἀν' ὄγμους, secundum series jugorum, κατὰ τάξεις, nam plures vs. 542. erant aratores, et juga. vulgo, per sulcos accipiunt. quo sensu etiam ὄγμοι dicuntur; per se tamen est quævis series. cf. 552. 557. cf. Λ. 68.—548, 9. agri superficies auro adumbrata erat, a tergo tamen arantium nigricabat; h. e. fusco colore aurum inductum erat. Hic sane videtur poeta iterum opus fabrilis

ex metallo ante oculos habere, tincto per aliud metallum fusura aliqua cum auro mixtum, forte opus encaustum aliquod ex ære mixto. Simili modo licet conjectare de seqq. quando 562. μέλανες βότρυες, 564. κυανέη κάπετος, memorantur. Potest tamen acumen nostrum perperam in his se exercere; et non improbabile videri potest, poetam hæc narrare, non quomodo ars ea effecerit aut efficere potuerit, sed qua specie res ipsæ extra opus in rerum natura se offerunt; et esse phantasmata mere poetica. Minorem difficultatem ad cogitationem de ipsa arte habent admixtæ ex argento et cassitero partes et figuræ. In miracula operis divini refert sulcos nigricantes Plinius XVII. 5.—*terram teneram, quæ vocatur pulla; erit igitur hæc optima et operi et satis,—illa post vomerem nitescens; qualem fons ingeniorum Homerus in armis a deo cælatum dixit, addiditque miraculum nigrescentis, quamvis fieret in auro.* (alii, ex auro.)—549. περί vel πέρι, περισσῶς, admodum: ut P. 279. et passim.

V. 550—560. Messis; argumentum et arti et poeticæ facultati egregie accommodatum: 580. ἔριδοι sunt, qui opus faciunt, seu mercenarii, seu famuli.—552. Dum culmi falce secantur,

manipuli partim μετ' ὄγμον, serie, qua recisi fuerant deinceps, ἐπήτριμα, συνεχῇ καὶ πυκνὰ, cadebant in solum, partim fasciculis colligabantur; nam plura δράγματα colliguntur in ἄμαλλαν, Garben, et obligantur. 553. ἐν ἐλλεδανοῖσι, σὺν δεσμοῖς ab εἰλέω. Etiam Sc. Herc. 291. οἱ δ' ἄρ' ἐν ἐλλεδανοῖσι δέον.—555. δραγμαύοντες, qui culmos demessos manipulatim colligunt et collectos porrigunt iis, qui ἄμαλλαν, fasciculum, vinciunt.—556. βασιλεὺς, herus, ἄναξ, adstabat ad eam seriem metentium.—558. κήρυκες officia principum virorum et publica et domestica obibant.—559. βοῦν ἱερεύσαντες, simpliciter de mactatione, ut notum est; nulla vero pecus mactabatur, cujus primitiæ non diis consecrarentur; ita utraque res ad unam notionem redibat; ut in Odyssea locis pluribus. ἄμφεπον. Sollennia sunt πένεσθαι δαῖτα et περὶ δαῖτα πονεῖσθαι.—560. λεύκ' ἄλφιτα πολλὰ πάλυνον, scil. ἐπ' αὐτοῦ, τοῦ δείπνου, carnibus apponendis; nam caro assa farina aspersa tanquam crustam induebat. Alibi quoque ut Od. E. 76. 77. Non aptum esset voc. παλύνειν, si intelligere vellemus paratum farina potum, ut sup. A. 630. nam hoc esset ἐνέμασσον, ἐνέμισγον ἄλφιτα ὕδατι.

V. 561—572. Vindemia. Mirum est, quod in hac potissimum diversorum colorum sit mentio, et quod tam diversis coloribus est distincta ac variata. ἀλωή, vinea in plano h. l. βρίθουσα σταφυλῆσι, dicta est pro vitibus; erant ἄμπελοι, vites, βρίθουσαι σταφυλαῖς, βότρυσι. et erant uvæ maturæ ἀνὰ, h. e. ἀνὰ τὴν ἀλωήν. 563. ἐστήκει δὲ ἡ ἀλωή, h. e. αἱ ἄμπελοι ἐστήκεισαν, ἦσαν, (ἀνὰ) κάμαξιν. Ipsa vinea, cum vitibus, ex auro facta, uvæ autem purpureæ, pali quibus alligantur, argentei, fossa cærulea, et septum e plumbo candido. Si vere notio artis et operis similis observata est poetæ animo: næ vixit ille ea ætate, qua metallorum tractandorum ratio esse debuit admodum elaborata.—564. κυανέην κάπετον. Quis sit κύανος et κασσίτερος disputatum jam est ad Λ. 24. 25. nec satis liquet.—566. ὅτε τρυγόωεν τὰς βότρυας.—567. pueri ἀταλὰ φρονέοντες, ἀπαλοὶ, ἄβροί. ætate.

V. 569—572. Suave phantasma, poeticum utique; puer stans in medio saltantium: Qui tamen illi sunt? aliine ac diversi ab iis qui uvas ferunt canistris? est ergo alius temporis articulus, vindemia jam facta. At est τοῖσι δ' ἐν μέσσοισι. Videntur ergo esse iidem vindemiantes: incedunt illi

ac gestant calathos, in capite putata, factis ad numeros gressibus; σκαίροντες ἔποντο, puero quasi chorago antecedente cum lyra et ducente chorum incedentium. Suavior sic rerum adspectus; sicque acceperat quoque Philostratus jun. c. X. παρθένοι τε γὰρ καὶ ἡῖθεοι εὖιον καὶ βακχικὸν ἐν ῥυθμῷ βαίνουσιν, ἐνδιδόντος αὐτοῖς τὸν ῥυθμὸν ἑτέρου.—570. ὁ παῖς ἱμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν ᾄειδε. Sunt plures jungendi et interpretandi modi; sequamur ordinem grammaticum, eumque elegantiozem. ipse puer ᾄειδε καλὸν, ὑπὸ λίνον. ὑπῆδε τῷ λίνῳ, fidibus accinuit, voce seu submissa, seu molli ac suaviore.—571, 2. τοὶ δὲ ἔποντο, ῥήσσοντες (scil. τὸ πέδον, τὴν γῆν,) ὁμαρτῇ, σὺν μολπῇ τ' ἰὺγμῷ τε, σκαίροντες πόδεσσι, σὺν ποσί. pulsantes, quatientes pede terram.

V. 573 — 586. Armentorum pascua; variatum argumentum per leones ea aggressos. Etiam in hac area colorum ratio habita est, plus quam in superioribus; boves auro et cassitero efficti; quatenus τετευγμένοι ἦσαν ἐκ χρυσοῦ, fuere sane fulvi; at, qui ex cassitero erant, fueruntne candidi an nigri? nam quis κασσίτερος fuerit, ut modo ad vs. 564, 5. monitum est, ignoramus; probabilius tamen ex aliis locis can-

didum cassiterum fuisse. ex auro pastores.

V. 575. ἀπὸ κόπρου. *e stabulo.* ἀπὸ τοῦ βουστάθμου. etiam Od. K. 411. ἐπεσσεύοντο, cum dilectu positum, ad naturam pecudum pascua nota petentium. — 576. παρὰ ῥοδανὸν δονακῆα. pascua erant ad amnem; et quidem *ad eam amnis partem, qua*, inundata ripa aquis, *arundinetum enatum erat*; hoc arundinetum, hunc δονακῆα, legimus esse ῥοδανὸν, voce haud dubie corrupta; pro qua veteres legerunt ῥαδαλὸν et ῥαδανόν. videtur prius, Zenodoti esse ea lectio fertur, præferendum esse, ut sit *mobile, vento quassatum.* δονακεὺς, male pro adjectivo vulgo habitum. — 578. πόδας ἀργοὶ, ταχύποδες. — 580. ταῦρον ἐρύγμηλον *mugientem.* ex ἐρύγηλος. Υ. 404. ἤρυνγεν ὥς ὅτε ταῦρος ἐλκόμενος. Idem μεμνκώς. — 584. οἱ δὲ νομῆες αὐτῶς ἐνδίδεσαν. ἐνεδίωκον, *nec tamen aliquid efficiebant*; non enim prope accedere audebant nec ipsi nec canes. — 585. ἀπετρωπῶντο λεόντων (ἀπὸ τοῦ) δακέειν αὐτούς. *refugiebant canes, detrectabant, morsu appetere leones.*

V. 587—9. Pascua ovium cum stabulis et tuguriis et caulibus.

V. 590—605. *Chorum* s. choricam saltationem expresserat Vulcanus, quam poeta descripsit,

qualem sibi aliquis fingere potest animo, non, qualem ars potest exprimere. Attamen materiem et colorem ille memorat, enses ex auro, balteis argenteis suspensos. — 591. τῷ ἵκελον. Extabat ergo in Creta exemplum similis operis, cujus auctor Dædalus ferebatur; adjectum famæ, factum id esse jussu, seu in gratiam, Ariadnes. Forte hæc saltatio, quæ argumentum operis constituebat, habebat aliquid singulare, quod Creticum morem referebat; est enim saltationis genus insolens: quæ observatio ad crisin hujus loci tenenda est. — 592. ἤσκησε. vocabulo proprio artis, ἀσκεῖν, elaborare, ut jam vidimus Γ. 388. — 593. ἐνθα μὲν in hac chorea efficti erant a Vulcano saltantes; non enim hæc ad Dædalum spectant. — ἀλφεσίβοιαι, *amabiles, quæ ad amorem sui allicerent*; hoc ex prisco more redditum: *quæ procos nanciscerentur*, a quibus emebantur a parentibus. In seriore ætate alio more nominantur puellæ, quæ dotem afferunt, ubi declarandæ sunt ingenuæ, nobiles, patrimæ et matrimæ. — 595. Quæ sequuntur ad 605. saltem inde a 595. vix ab artifice expressa, sed tanquam a poeta mente concepta narrari putata. Ad chori apparatus maxime vestitus spectat, quippe ad sen-

sus percutiendos valens; itaque puellæ *peplo tenui* sunt indutæ, et comas habent redimiculis vincitas; juvenes tunicis candore fulgentibus et gladiis insignes e balteo pendentibus. Debit igitur hoc esse certum genus saltationis choricæ, forte Creticum. Ὁθόνην *peplum* reddo scilicet, quo totum corpus involvebatur exterius tunicæ injecto, ita ut quoque caput a cervice et vertice adductus velare posset. Docent hoc signa antiquæ artis. cf. Γ. 141. Apollon. IV. 466. — 596. ἦκα *στίλβοντας ἐλαίῳ χιτῶνας*, antiqua loquendi forma, de nitore, qui per oleum, tanquam ὑγρόν τι *στίλβον*, declaratur; forte antiquiores simpliciter *στίλβειν ἐλαίῳ* dixere; nos substituimus, *tanquam, ὡς ἐλαίῳ*. Sic Od. Γ. 408. H. 107. *χιτῶνας ἐϋνήτους*. tunicas textas simplici filo. v. ad. Φ. 31. — 598. οἱ δ' ὅτε μὲν et 602. ἄλλοτε, pro ὅτε μὲν, ὅτε δέ. — 600. ὡς ὅτε τις. ad cyclicam saltationem spectare, ex comparatione apparet. Celeritatem motus in orbem declarat a celeritate rotæ figulinæ circumactæ; ὅτε περιήσεται αἱ κε θέησιν, si quis figulus, opus aggressus, principio manus impulsu explorat rotam, sitne satis mobilis et facile circumagenda; itaque assidet figulus, ἐζόμενος, ut opus faciat. τροχὸν

ἄρμενον ἐν παλάμησιν, ἐνάρμενον *παλάμαις*, habilem, quæ manu bene possit apprehendi et facile moveri. — 602. est ὄρχησις κατὰ *στροφὰς*, nam procedunt ordinibus rectis, et aliquantum progressi iterum se convertunt. Θρέξασκον ἐπὶ *στίχας (ἐν) ἀλλήλοις*, inter se divisi in certos numeros et ordines: alii post alios. — 604. δύο *κυβιστητῆρε*. Spectat et hoc ad certum ac singulare aliquod saltationis genus e more prisco, cum essent, qui seorsum a ceteris in medium prodirent et motus exquisitiores facerent, in quibus et hi erant, ut capiti insisterent et pedibus sublatis motus numerosos facerent. Videri potest hæc ὄρχησις propria fuisse Cretensibus, et cum ab his plura instituta ad Lacones pervenerint, potuit ea illis quoque familiaris esse, ut apud Menelaum hospites Telemachus et Pisistratus eo spectaculo delectarentur Od. Δ. 18. 19. ubi sunt iidem versus, interposito alio versu post *τερπόμενοι, μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς φορμίζων, δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς μολπῆς ἐξάρχοντες (ἐξάρχοντος) ἐδίνεον κατὰ μέσσον*. Ex tot locis similibus et vers. assutis, quos notavi, non magno acumine opus est ad divinandum, vs. 605. esse a rhapsodo ex eodem loco assutum ad explendam

sententiam antecedentem. Nota est disputatio de isto loco ap. Athen. IV. 28. p. 180, 1. Videmus tamen ap. Herodot. VI. 129. etiam Hippoclidem Atheniensem hac ὀρχήσει spectari voluisse, nota narratione, cum apud Clisthenem nuptiis filiae excideret. Spectat res ad Solonis tempora; nam Clisthenes Sicyonis tyrannus vicit Pythia Ol. XLIX. 3. ἐδίνεον, videtur proprie in ea ὀρχήσει dictum esse, forte ut in ipsa κυβιστήσει, capiti insistendo corpus rotarent. Sed quod vs. 604, 5. κυβιστητῆρες ἐξάρχουσι μόλπης difficultatem habet, quandoquidem ἐξάρχειν κιθαρωδοῦ est, non τῶν κυβιστητῆρων.

V. 607. ἄντυγα πὰρ πυμάτην. de hac jam 479. 480. non in ipsa ora Oceanus expressus erat, sed interius super oram. Hic utique manifestum fit, auctorem voluisse orbem terrarum in clipeo esse adumbratum.

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V. 2. Ὑμῖν μὲν θεοὶ δοῖεν. Ut semel de hoc, quod ab Homero mutuati sunt alii usu vulgari, moneam: sollennis est mos in precibus concinnandis, ut id, per quod alios obtestamur, h. e. quod ad animos flectendos vim habere debeat, pro præmio beneficii,

quod petimus, memoremus, aut in votis habeamus et apprecemur. Alias per εἰ, ut Latinis per si, preces fiunt. Sunt ergo verba: Reddite mihi filiam; ita dii vobis dent secundos consiliorum eventus. — Locum a vs. 2. ad fin. Plato de Rep. p. 393. D. apponit in διήγησιν ἀπλῆν versum, unde pateat discrimen inter eam et διήγησιν τὴν διὰ μιμήσεως γιγνομένην h. e. quam nos *dramaticam* appellamus, quando aliquis non narrat, quæ facta sint, sed agentes et loquentes ante oculos ponit et tanquam in scena exhibet, μιμητικῶς: ut Aristot. de poetica passim. Atque hoc parit ἐνάργειαν.

V. 4. Παῖδα δ' ἐμοὶ λῦσαι τε (μέμνησθε, κελεύετε, aut simile quid). Nota nunc res est, vel ex Clarkii nota: λύει is, qui reddit captivam, λύεται is, qui petit, agit id, ut alter reddat, eoque redimit. Non perspexerat hæc Eustathius.

V. 6. Ἐνθ' ἄλλοι μὲν—Ceteri Achivi acclamarunt, jubentes revereri sacerdotem.—8, 9. At recusavit id facere Agamemnon; contra vero aspere, duriter, eum dimisit, abire jussit, additis simul minis. κρατερόν, τὸν μετὰ ἀπειλῆς, τὸν ἀπηνῆ, σκληρόν, λόγον ἐπέτελλεν, ἐπέλεγε. 10. φυλάσσουν, μή σε 12. de χραισμεῖν v. inf. ad 242.

V. 13. τὴν δ' ἐγὼ οὐ λύσω·
πρίν μιν καὶ γῆρας ἔπεισι, pro ἐπε-
λεύσεται. *Hanc ego non pretio re-
demtam reddam. Potius illa conse-
nescet apud me in servili conditione.*
Ergo non jungam: τὴν δ' ἐγὼ οὐ
λύσω (πρίν,) πρίν μιν καὶ γῆρας
ἔπεισιν. eam non dimittam nisi
vetulam. sed: πρίν absolute: *an-
tequam id fiat, h. e. potius illam
retinebo mecum; in domo mea
consenescet, tanquam captiva et
serva. ἐν Ἀργεῖ. v. inf. B. 108.*

V. 15. Sunt hic plura ex vita
antiqua declaranda. ἰστὸν ἐποιχο-
μένην. Si Virgilianum: *arguto
tenuēs percurrēns pectine telas* Æn.
VII. 14. comparas, videtur esse
debere: *percurrere stamen telæ
pectine*: quæcunque tandem pec-
tinis forma olim fuerit; nostro
enim pectini similem haud fuisse
satis constat: v. ad Virgil. Æn.
I. c. At hoc esset argutari e
Virgilio. Grammatici vim vocis
constituunt ex eo, quod stantes
olim ad telam texebant. Erit ergo
ἐποίχεσθαι, ἐπιστῆναι. Usus ta-
men vocabuli Homericus satis
docet ἐποίχεσθαι ἔργον, esse *ag-
gredi opus, operi vacare*: Inf. Z.
490—3. ἔργα κόμιζε, ἰστὸν τ' ἡλα-
κάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι, *opus facere in-
ter feminas. cf. Od. A. 358. et
al. Similiter ἐποίχεσθαι δόρπον*
Od. N. 34.

Sequitur: καὶ ἐμὸν λέχος ἀν-
τιώσαν. Varie exponunt. Sol-
lenne est ἀντιᾶν τινος, *occurrere,
excipere, consequi*. Ita potest red-
di, ut veteres faciunt, ἀντιᾶν ἑκα-
τόμβης, ἀπολαύειν. Porro *adesse,
adstare, præsto esse, ad ministerium
aut ad usum*. Itaque ἀντιᾶν a-
desse, præsto esse, de ministerio,
(ἐπὶ τὸ) λέχος non potest dictum
esse nisi *de serva et pellice*, sive
ut proprie ad curam lecti (πρὸς
τὸ ἐπιμελεῖσθαι) referatur, usu
translatum ad declarandum puel-
læ usum, sive, quod probabilius,
ut λέχος, εὐνή, statim de ipso am-
plexu accepta sint: *præsto esse
ad consuetudinem et usum corporis*.
Priore acceptione comparari po-
test cum altero: πορσύνειν τὸ λέ-
χος ut Od. Γ. 403. h. e. εὐτρεπί-
ζειν. De hoc cf. Il. Γ. 411. cf.
Wassenb. ad Paraphr. p. 22.
λέκτροις πλασθεῖσα Eurip. Troad.
203. Mox 16. σαώτερος pro σόος.
ut incolumis hinc discedas.

V. 17. Dignitati senis et sacer-
dotis bene consuluit poeta. Mox
21—26. precatur, ut deus inju-
riam sibi factam ulciscatur.

V. 21. 22. ὃς Χρύσην ἀμφιβέ-
βηκας pro ἀμφιβαίνεις. *qui tueris.*
ἀμφιβαίνειν et περιβαίνειν, pro
ὑπερμαχεῖν, ὑπερμάχεσθαι voca-
bulum ἐναργές, defendentis al-
terum, dum jacentem vel iner-
mem, antestans, protegit corpore

suo objecto vel clipeo. Il. P. 4. Menelaus Patrocli corpus tuens ἀμφὶ δ' ἄρ' αὐτῷ βαῖν', ὥς τις περὶ πόρτακι μήτηρ πρωτοτόκος, κινυρῇ — ὥς περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος. Inde sæpe περιβῆναι P. 80. 313. et al. *Chrysa* in agro Thebano sita, ad mare: de qua v. inf. ad 430. In iisdem locis *Cilla* Apollini et ipsa sacra, ut ex h. l. apparet; *Phæbo sacra*: Sen. Troad. 227. hoc est, habens templum et sacrum Apollinis, in cuius tutela adeo urbs habebatur. Inter urbes Æolidis memoratur adhuc ab Herodoto lib. I. 149. Plura de ea non tenemus. cf. Strabo XIII. p. 910. sq. et inde Eustath. p. 33. f. Cum eæ urbes, ab Achille vastatæ, tantum e poetis notæ essent: seriores in earum situ sæpe turbarunt; v. Quintum XIV. 410. sq.

Τενέδοιό τε Ἰφὶ ἀνάσσεις. Idem, deus, qui cultu præcipuo habetur, tuetur urbem; idemque regnare dicitur, quia urbi præest. Apollinem autem templum antiquum in Tenedo insula habuisse, vel ex h. l. constat. Ἰφὶ, potenter.

V. 23. Σμινθεῦ. *Sminthius* Apollo ab urbe Sminthe, vel Smintho, Troadis, ubi ejus præcipua fuit religio; ad alia inde loca traducta, etiam in insula Tenedo; gradiens Apollo, cum attributo muris, σμίνθου, quod ad

vaticinandi artem spectasse creditur, ut σαῦρος γαλεώτης, δράκων.

εἰ ποτέ τοι. Certatim hoc ab Homero petierunt poetæ, ut, qui preces faciunt, pietatis suæ tanquam præmium postulent votorum suorum ac precum effectum: *per pietatem meam, per id quod corollis templum tuum ornavi, et victimas mactavi, obtestor te.* Ductum et hoc ab rudiorum hominum sensu, cum numen sibi suisque sensibus et judiciis assimularent. Quia non modo verba et sensus, sed etiam notiones Homericas illustrare et animis infingere volumus: notantur hæc, sed semel et primo loco, quo occurrunt. εἰ ἐπέρεψά σοι ναόν. pro εἰ ἔστεψα. ἐπερέφειν, pro στέφειν, Romanorum *velare*, de corollis et vittis. ut Æn. II. 248. *nos delubra deum—festa velamus fronde per urbem.* Eurip. Bacch. 323. κισσῷ τ' ἐρεψόμεσθα. Apollon. II. 159. ξανθὰ δ' ἐρεψάμενοι δάφνη καθύπερθε μέτωπα. notissimo religioso ritu coronabantur fores, aræ, vasa, victimæ, sacra facientes; ipsa templa et parietes. At veteres, ipse Plato de Rep. III. p. 276. accipere ἐρέφειν ναόν, tegere templum, struere, οἰκοδομεῖν. quod non est sacerdotale munus.

V. 26. Τίσειαν Δαναοὶ—delirat rex, plectuntur Achivi. sen-

sum injuriæ a rege illatæ ad totum exercitum transfert eumque exsecratur Chryses. sacerdotes vero preces! *Danai* proprie antiqui Argivi, Pelasgicæ stirpis, a Danao advena conditore arcis Argorum, τοῦ Ἀργους, appellati:

Strabo VIII. p. 570. B. C. Mansit hinc nomen in Homero aliisque, etiam de Achæis Argos tenentibus: porro cum Homerus omnes Achæos per nomen Argivorum, Ἀργεῖοι, declararet, etiam Δαναοὶ generali usu dicti sunt.

ARGUMENTUM LIB. III.

EXERCITUS instructi congregiuntur. 1—14. Antequam tamen pugna committeretur, Paris provocat fortissimos Achivorum ad certamen singulare. Prodit Menelaus, cujus conspectu territus ille recedit—37. mox tamen, objurgatus ab Hectore, pugnam cum Menelao recipit—75. Pugnae conditiones pronuntiat Hector—95. Menelaus pactionem sollemnem victima cæsa præsentem Priamo scisci vult—115. Discedunt ad sacrum parandum, Hector Trojam, Talthibius ad naves—120. Nuntio de pugna inter Alexandrum et Menelaum accepto Helena ad portam Scæam procedit, unde prospectus in campum erat—145. Sedent ibi senes, inque his Priamus ex Helena resciscit, inter eos, quos videt, qui sit Agamemnon,—190. Ulysses—202. quem Antenor quoque a se olim hospitio exceptum agnoscit—226. tum Ajax—233. Dioscuros desiderat Helena—244. Priamus excitatus a nuntio cum Antenore ad exercitum proficiscitur—263. sacro facto sancitur pactio de pugna—313. Paris inferior pugna e manibus Menelai eripitur per Venerem et domum abducitur incolumis—382. Venus hinc Helenam quamvis invitam ad eum adducit ejusque iram in Paridem placat—448. Menelaus victor ut pugnae conditioni satisfaciant Trojani, postulat—ad f.

Deorum interventus in hoc libro nullus est, præterquam Iridis et Veneris. Iris Laodices forma assumpta, Helenæ nuntiat pugnam inter Menelaum et Paridem ineundam 121—139. Venus autem Paridem victum e pugna abducit incolumem domum—373—383. inde Helenam ad eum adducit et marito iratam placat—384—448.

Summa libri præclare accommodata est ad animum, qui jam totus imminebat pugnae ineundæ, ejusque fortunæ et exitui, suaviter, et tanquam dramatica aliqua arte, deludendum; quandoquidem differtur pugna et eo res adducitur, ut singulari certamine inter Alexandrum et Menelaum totum bellum conficiatur. Actum erat de tota Iliade. Eluditur tamen hæc ipsa expectatio ambiguo certaminis eventu. Interseritur episodium non alienum ab argumento, Helena in medium progressa et a Priamo de Achivorum principibus interrogata. At in fine subjicitur aliud episodium de studio Veneris in redintegrandam inter Alexandrum et Helenam gratia: quod seu epicæ dignitati seu consilio seu rerum ordini parum satisfacere, vixque ab primo auctore profectum esse videtur; etsi ad tuendum, saltem ad excusandum possunt multa argute magis quam vere afferri.

V. 1—9. Procedit ad pugnam uterque exercitus, Trojani cum clamore, Achivi silentio. Non dum autem de clamore agitur, cum quo pugnam ordiuntur, sed de strepitu et clamore vario tur-

bantium inter se, dum incedunt; at Achivi ordines et gradum servare putandi sunt. Similis locus est inf. Δ. 429—438. isque disertior; et comparatio alio modo instructa erat sup. B. 459. sq.

In verborum junctura est aliquid impediti: σὺν κλαγγῇ ἐνοπῇ τ' ἴσαν, ὡς ὄρνιθες, ἡύτε περ κλαγγῇ γεράνων γίνεται, αἶτε, ἐπεὶ ἔφυγον ὄμβρον, κλαγγῇ ταίγε πέτονται. In postremis repetitum subjectum αἶτε—ταίγε, ut Latini quæ—incedunt illæ; at priora vulgari usu erant ἴσαν, ὡς γέρανοι, ὅτε κλαγγῇ αὐτῶν γίνεται. pro ὡς γέρανοι σὺν κλαγγῇ εἴσι.

V. 4. αἶτ' ἐπεὶ οὖν—relictis terris nostris appropinquante jam hieme.—5. ἐπ' Ὀκεανοῖο ῥοάων pro ῥοὰς, ἐπ' Ὀκεανὸν, australes terras.—7. Ex aere pugnam inferunt grues. προφέρουσθαι ἔριδα, h. e. μάχην. etiam Od. Θ. 210. alias εἰσφέρειν πόλεμον, ἐπιφέρειν. In Od. Ζ. 92. est simpliciter contendere inter se.—9. ἀλεξέμεν ἅ. utpote in phalange, cum alter alterum ὑπερασπίζει. spectat adeo ad ordines quod servant.

V. 10. Ex incessu copiarum pulvis excitatur similis nebulae. In hac continetur comparatio: qualis esse solet nebula quæ monti offunditur per ventum. Pro hoc ex more in comparatione obvio; quemadmodum Notus offundit nebulam montis vertici, ita ut prospectus non pateat nisi intra saxi jactum, κατέχευε pro καταχέει. ἀμείνω pro ὠφελιμωτέραν. nam noctu inclusi servantur greges, interdiu pascuntur dispersi

per saltus. — 11. Spectant ideo φίλην et ἀμείνω ad utilitatem.—

12. τόσσον τίς τ'. habent hæc suavitatem ex simplicitate. comparat Schol. B. illud: ὅσον τε γέγωνε βοήσας Od. Ε. 400.—14. διέπρησσον (πορείαν, κέλενθον διὰ τοῦ) πεδίῳ. ut sup. B. 785.

V. 16. Memorabilis Paridis armatura, quod, cum duabus hastis missilibus et ense instructus esset, etiam arcum habuit, et paridi pelle fuit indutus; quodque sic inter promachos versatus est, qui graviter armati esse solent. Itaque mox cum Menelao congressurus Paris aliis armis induitur 328. sqq.

Tum primo loco occurrit species hæc προμάχων, quandoquidem nulli ordines erant pugnantium, sed turmæ, viris et ordinibus inter se permixtis; easque antecedeabant, modo currus, modo pedites, præstantiores et virtute et genere, qui in hostem procurrebant. Tandem e more vitæ priscae factum, quod ante pugnam ineundam provocat unus ceteris audacior unum ex hostili acie. Omnia hæc non illustranda sunt, sed in animum revocanda, ut carminis ex vitæ priscae usu et more suavitatem rite percipias.

Cum his animadvertendum est illud, quod in hac narratione multum est dramaticæ artis: cum

eventus rerum diversus sit ab eo quem expectabas. Post tot narrata de accinctu et instructione aciei, expectabas horrendam pugnam: et ecce fallitur expectatio mirum in modum, fugit Paris, et certamen ejus cum Menelao indicitur.

V. 21—29. Conspecto Paride exultabundus Menelaus eum adoritur.

V. 23. *μεγάλῳ ἐπὶ σώματι κύρσας*. h. *ζώῳ*. *incidens in feram*, *ἐπικύρσας*. Hilaritatem et exultationem etiam numeris horum versuum inesse jam Eustathius sensit. Similis locus est Hesiodi Sc. Herc. 425. sqq. et inf. Σ. 161. sq.—25. *εἶπερ ἂν* quod vulgo *καίπερ*. Vix enim dicere licet γὰρ esse pro *οὖν*. itaque ille *avide vorat*, licet illum *urgeant canes*.—28. *φάτο γὰρ τίσασθαι ἀλείτην*, sperabat se ulturum nunc esse *τὸν ἀδικήσαντα ἑαυτόν*.

V. 30—37. Paris conspectu Menelai conterritus intra turbam se recipit. Disputari potest, an Paridis mores recte constituti sint. Sensu et conscientia injuriæ in Menelaum contactum eum repente se subduxisse aiunt. Atqui tenendum, Menelaum esse graviter armatum, Paridem non nisi jaculis et arcu instructum esse; non itaque impetum ejus poterat sustinere. Omnino istius

ævi heroibus hoc solenne, conspecto fortiore recedere, nec sibi hoc pudori habere. Ceterum expressit locum Virgilius Æn. II. 379. sq.

V. 38—57. Hector graviter objurgat Paridis ignavam et meticulosam indolem.

V. 38. *αἰσχρὰ ἔπη* Homero sunt *λόγοι ὀνειδιστικοί*, ut contra *καλὰ ἔπη*, *ἐγκωμιαστικοί*. Eustath.

V. 39. *Δύσπαρι*. exitiose Paris! Sic *δύσποτμος* et alia. Similiter *κακοῖλιον* T. 260.—*εἶδος ἄριστε* scilicet, *οὐ δὲ τὴν ἀρετὴν*. Sic inf. E. 787. Achivi *κάκ' ἐλέγχεα*, *εἶδος ἀγητοί*. *γυναιμανές*, ὁ ἐπὶ *γυναιξὶ μαινόμενος*.—40. *ἄγονος* vel ὁ μὴ *γεννῶν*, *ἄτεκνος*, vel ὁ μὴ *γεννηθεὶς*, non natus, ut *ἀπόγονος*, *ἔκγονος*, *δίγονος* et al. alterum hoc præfertur. Utinam (proprie, quam debebas!) nec natus esses, nec uxorem duxisses!—41. *καὶ κε τὸ βουλοίμην* (sc. *μᾶλλον*) ἢ—42. *λώβην*, ut *opprobrium*, pro homine probroso.—*ὑπόψιον* (κατὰ τῶν) *ἄλλων* non tam, *suspectum*, quam *invisum*, *ἐπονείδιστον* ἄλλοις, vel ἐν ἄλλοις forte etiam τὸ *ὑπόψιον* est accipiendum, pro τὸ *ὀνειδος*, τὸ *μῦθος*, dictum.

V. 46. Turbatam hominis irati orationem observa in sqq. *Tu, cum talis esses, ausus es*.—48. *μιχθεὶς ἁλλοδαποῖσι*, *παραγεγόμενος πρὸς ἁλλοεθνεῖς*.—49. *ἐξ Ἀπίης*

γαλῆς, e Peloponneso; sed v. ad A. 270.

V. 52. οὐκ ἂν δὴ μείνειας. ὑπομείνειας. annon debueras sustinere Menelaum congredientem tecum!—54. experturus fuisses, victus ac prostratus, qualis ille vir sit, cujus uxorem tu corrupisti; nil tibi in pugna cum eo hæc mollities, qua insignis es, profutura fuisset. *citharam* pro arte cithara canendi dictam puta. δῶρα Ἀφροδίτης jam veteres acceperunt simpliciter de iis, quæ mox memorantur ἥ τε κόμη τό τε εἶδος, forma et pulcritudo quam Venus impertit. Aliis locis alio sensu *Veneris munera* dicta esse, nemo dubitet. cf. ad Virgil. *Æn.* IV. 33.

V. 56. 57. Similis orationis color A. 231. 232. λάϊνον ἔσσο χιτῶνα antiqua loquendi forma de eo qui lapidibus obruitur. Simile est *terram induere γαῖαν ἐφέσσεσθαι*, de sepultis. Pindar. N. XI. 21. Apollon. I. 691.

V. 58 — 75. Paris Hectoris iram placat, et se pugnae singulari cum Menelao offert. Mirum tamen, eum non id monere, quod primo loco dicendum erat, se inermem aut leviter armatum cum armato congredi non potuisse.

V. 59. ἐπεὶ με κατ' αἶσαν ἐνέικεσας. merito, καθ' ἑκόντως. ut æquum erat. Desideratur apodo-

sis, et varie subjicitur. Equidem substitutam: feram, nihil repenam, *quandoquidem* jure me objurgas. Attamen, pergit v. 60. tu ad tuum modulum non metiri debebas alios, cum tu rigidum et imperterritum animum habeas, qui nullo periculo percellitur.

Paridis autem persona constituenda est ex his aliter, quam a senioribus factum: non est homo imbellis; cui robur et vires desint; sed satis fortis; non tamen satis firmi et imperterriti animi; etsi forte paullo jactantior; idem animi placidi et æqui; nec tam mollis, quam elegans. Cum vires corporis pugnae fortunam tum constituerent, conspecto Menelao graviter armato ipse leviter armatus refugit territus, nunc ab Hectore objurgatus, recepit animum, et ad pugnam se accingit.

V. 60. αἰεὶ τοι κραδίη, πέλεκυς ὦς, ἐστὶν ἀτειρής. Comparatio notabilis, quam ad animi duritiem referre necesse est, quatenus in illa fortitudo et imperterrita mens continetur. Itaque poetæ synonyma sunt ἀτειρής et ἀτάρβητος, κραδίη ἀτειρής et ἀτάρβητος νόος.

V. 61. ὅς τ' εἴσι διὰ δουρὸς ὑπ' ἀνέρος—εἴσι pro graviore vocabulo διεῖσι, *penetrat*, vi hominis, et 62. ὀφέλλει δ' ἀνδρὸς ἐρωήν, sc. ὁ πέλεκυς, ut contra ferrum ob-

tusum ἀμβλύνει, retardat impetum secantis; at ὅς ῥά τε ad ἄνδρα est referendum.

V. 64. δῶρα Ἀφροδίτης quæ sint v. ad vs. 54. πρόφερε pro ἐνείδιζε. hoc uno loco. reddunt sic Schol. Hesych. Suid.—66. ἐκὼν δ' οὐκ ἂν τις ἔλοιτο illa sc. θεοῦ μὴ διδόντος. Est adeo ἐκὼν non tam lubens, volens, sed, suo Marte, sua opera, οἰκεία σπουδῇ, aut ut Clarke, suo arbitrio: si non acceperit ea a natura; quæ autem naturæ bona sunt, perpetuo veterum usu sunt θεόδοτα. θεῖα. ut centies in Pindaro.

V. 70. καὶ κτήμασι πᾶσι. Multas divitias cum Helena abduxisse fertur Paris; de quibus et ipsis reddendis inter Achivos et Trojanos actum fuit. v. Il. N. 626. X. 114. sq. cf. Obs. συμβάλετε, comparate nos.—72. ἑλῶν εὖ πάντα. omnia omnino. Ern.—73. φιλότητα καὶ ὄρκια πιστὰ ταμόντες. Notatum jam ad B. 124. ὄρκια sc. ἱερεῖα, victimas, intelligi, et hinc natum esse Ioni- bus genus loquendi, ut sit simpliciter συνθέσθαι. οἱ δ' ἄλλοι (ὅμεις μὲν) ναίετε, τοὶ δὲ νεέσθων redeunto domum; pro hoc dixit 75. Ἄργος et Ἀχαιῖδα, sive ut sint opposita, illud Peloponnesi, hæc Thessaliæ; seu potius per appositionem, ut utrumque sit Argos, seu Argolis, quam A-

chæi inhabitabant; cf. ad B. 684.

V. 76 — 120. Hectore auctore, convenit inter Achivos et Trojanos de pugna inter Menelaum et Paridem constituenda.

V. 78. μέσσου δούροϛ ἐλὼν, ἀψάμενος. Aiunt hoc Hectorem facere, ut videant hostes non emittere se velle hastam, sed impetum pugnae cohibere. Puto hasta media sui parte arrepta ab eo Trojanos repelli ut in suos ordines se recipiant et acie æquali consistant.

V. 79. 80. Verba de conatu accipi possunt. Etsi necesse non est; nam non omnia tela missa feriunt quem petunt.

V. 83. στεῦται, recte Schol. br. διαβεβαιοῦται γὰρ, ὑπισχνεῖται. Vidimus jam B. 597.

V. 84. ἄνεϛ quod 95. ἀκὴν ἐγέ- νοντο σιωπῇ, τοῦ θορύβου ἐπαύ- σαντο. Tum Hector μετ' h. ἐν ἀμφοτέροισιν ἔειπε, secundum ea, in quæ cum Paride convenerat, pugnam offert.

V. 92. ὁππότερος δέ κε νικήσῃ. Infra in ipso fœdere 286. Agamemnon adjicit ποινὴν a Trojanis solvendam. ubi vide, et 302. et 457.

V. 97. τὸ ἄλγος pro re, injuria et injuriæ sensu. At φρονέω, non satis definite, sitne pro ὄτῳ,

ἐλπίζω, an apud me constitutum habeo.

V. 100. εἵνεκ' ἐμῆς ἐριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς sc. τῆς ἐριδος, quod initium controversiæ factum a Paride.—103. Notabile, quod Trojani Terræ et Soli duas victimas, agnum et agnam, cædere jubentur, Achivi tantum unam Jovi, et quidem agnum marem. Facile intelligitur Soli candidum agnum, Terræ nigram agnam mactatam fuisse. Formam talis syzygiæ illustrat Eustath.

V. 107. μή τις. supplenda sunt: ut adeo verendum sit, ne. vel, quo caveatur, ne.—ὄρκια δηλεῖσθαι violare Δ. 67. est alio modo ὑπὲρ ὄρκια δηλεῖσθαι. cf. inf. 299.—108. φρένες ἡερέθονται. *leves sunt. ἀβέβαιοι καὶ ἄστατοι. κουφότεραι. αἰρώ. αερέθω. ἡερέθω.* unde μετῆγορος hoc sensu. cf. Etymol. h. v.—109. Prudentia prisco more delarata: ut Od. Ω. 451. ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω. Mox ὅπως—γένηται sc. τὰ πράγματα, (latet in οἷς, est enim: οἷς δὲ πράγμασι—ὅπως αὐτά.) peragatur negotium optimo modo inter ambo sc. transigentes. Sic puto vere. Durius alterum ut τὰ ἀμφοτέρα sint τὰ πρόσσω καὶ τὰ ὀπίσω.

V. 111—115. Accipitur conditio pugnae.—114. τεύχεα ἐξεδύοντο. sunt scuta, quæ deponunt

forte et hastæ. nihil amplius.—

115. ὀλίγη δ' ἦν ἀμφὶς ἄρουρα aut ad arma humi posita spectat, ita tamen paullo otiosius hoc est adjectum, ita ut parum spatii inter eos relinqueretur; aut ad intervallum inter utramque aciem, τὸ μεταίχμιον. itaque ipsi Trojani et Achivi stabant πλησίον ἀλλήλων sibi ex adverso in acie.

V. 121—244. Interponitur episodium de Helena ad muros et portam progressa ut pugnam inter Paridem et Menelaum prospiceret; expeditur res a poeta per Iridem, non ab aliqua dea missam sed sponte nuntiantem, et simpliciter Famæ personam sustinentem: ut adeo otiose in carmen illa inferatur; quod alibi non fit; saltem, quoties fit, ex ipsa re necessitas suboritur, ut E. 353. Ψ. 198. Assumserat illa faciem Laodices, e Priamo natæ, Helicaoni, Antenoris filio, nuptæ. De ea v. Z. 251.

Quod si de episodii virtute quæras, nihil ad rerum summam ab hoc Helenæ progressu profectum videas. At affert narratio varietatem et jucunditatem, opportunitate noscendi cum ipsam Helenam, tum Menelaum, Ulyssem, Ajacem, Idomeneum. Nec vero existimare velim narratum hoc accepisse poetam a majoribus: sed poetæ ingenio pro-

babile hoc videri debuit, inter prospicientes de muro etiam Helenam fuisse; didito enim per urbem nuntio, congressos exercitus repente deposuisse arma, et advenientibus præconibus, qui causam rei exponerent, Helenam quoque novam rem audiisse et in murum procurrisse. Ipsius autem mulierculæ intererat nosse, agi jam de eo, utri marito ipsa cessura sit. Ceterum vides mores istius ætatis: nihil de sensu animi feminae, adspectantis pugnam inter duo maritos, memoratur; nihil de amore, miseratione, pudore; omnino ejus de qua pugnatur, nulla ratio habetur. Facit tamen hoc ipsum ad dignitatem et austeritatem antiquam epicam.

V. 125. ἰστὸν, textum. telam. per appositionem, δίπλακα sc. χλαῖναν. Quæ δίπλαξ fuerit, cum ipsa vox non unum modo vestimenti genus declarare possit, dubitatum jam inter veteres, cum modo de veste dupliciter complicata, et corpori circumjecta, modo de veste interioribus villis, modo de veste duplici filo (διμίτῳ) accipiant; nec recentiores, in his Salmas. in Tertull. de Pallio p. 396. rem expediunt. Probabilior est prima ratio, fuisse textum amplius et latius, quo duplicato involvi corpus posset defluente in pedes.

126. πολέας ἐνέπασσεν ἀέθλους.

πάσσειν per ποικίλλειν, figuris variare, bene redditur. qua arte haud dixerim; filisne an lamellis aureis attextis? acu affixis? Notabilia autem occurrunt in Homericis pluribus locis artis textoriæ incrementa prisca hac ætate, quod tot tantarumque rerum species intexere narrantur mulieres. Luxurie ingenii confinxere hinc seriores stupenda magis quam miranda, ut Jasonis lænam opere rose textam, et signis variis ornatam, δίπλακα πορφυρέην, Apollon. I. 721. sq.

V. 128. Monendum est semel de observando prisco sermone, sæpe obvio, quod *manuum* opera ubique interponitur: ὑπ' Ἀρηος παλαμάων pro ὑπ' Ἀρεως, in bello. Sic sup. de Apolline A. 97. χεῖρας ἀφέξει. et sexcenties similia.

V. 130. Δεῦρ' ἴθι, Νύμφα φίλη. Apparet voc. Νύμφης honoris vocabulum fuisse, ut δέσποινα, saltem omnino pro γυνή. Θέσκελα ἔργα, πρᾶγμα θεῖον. θαυμάσιον, res miro eventu.—135. ἀσπίσι κεκλιμένοι, pro ἐπὶ, ἐν ἀσπίσι. Sic nude solet vocem ponere. ut A. 371. στήλην κεκλιμένος. Φ. 549. φηγῷ, et sic alibi. Virgilianum est: *Stant longis annixi hastis.* Active σάκε' ὦμοισι κλίναντες alio tamen modo dicti sunt, in ipsa pugna A. 592. N. 488.

V. 139. Nuntio audito, pa-

triæ, parentum maritique prioris desiderio mota Helena procedit ad muros. Adspectu percussi pulcritudinem feminæ stupent ipsi senes. Locus nobilissimus.

V. 143. Duæ famulæ adstant matronæ ex more istius ætatis. Sic Penelope procedit Od. A. 335. et al.—144. Æthra, Pitthei filia, Thesei mater: quam Dioscuri, cum Helenam Aphidnæ servatam a Theseo liberarent, servam abduxerunt; unde illa cum Helena Trojam profecta esse tradita est. Ita saltem hæc a Tragicis et serioribus sunt narrata.—150. ἀγορηταὶ ista ætate ad prudentiam in consiliis potius spectat, quam ad eloquentiæ notationem seriorum ætatum.—151, 2. nobiles versus cum propter singularem eloquentiæ notationem tum propter cicadas, τέττιγας, quarum cantus apud multos scriptores a suavitate celebratur. Cicadas mares arboribus insidentes recte memorat; (κυανόπτερος ἡχέτα τέττιξ Ὀζω ἐφεζόμενος est ap. Hesiod. Sc. H. 393.) nam has solas canoras esse constat. Constat quoque hoc cicadarum genus non alarum, sed membrarum in pectore attritu sonos edere. (λιγυρὴν καταχέυετ' αἰοιδὴν Πυκνὸν ὑπὸ πτερύγων Hesiod. Ἔργ. 582.) Qua de re videndi scriptores rerum naturalium: qui-

bus etiam observatum, jam Aristotelem vera de cicadarum cantu tradidisse H. An. V. 30. IV. 7. et 9. cf. Kœppen ad h. l. Etsi hæc a poetarum interpretatione aliena sunt; ad quam tantum spectant ea quæ vulgo credita sunt; non quæ subtiliore scientiæ doctrina tenentur. ὅπα λειριόεσσαν, teneram, hinc mollem, suavem. Proprie λείρια, τὰ ἀνδρῆ.

V. 156. Observatio est obvia, pulcritudinem Helenæ optime esse descriptam *per vim ad animos spectantium*, et multo magis senum in hoc rerum momento. Nostratibus Lessingii observatio nota est. Præiverat Quintil. VIII. 4. 21. 22.—160. λίποιτο. neque illa maneat apud nos, illa, quæ est πῆμα, perniciēs nobis et liberis nostris.

V. 161—170. Priamus attractam ad se Helenam de Agamemnone interrogat.

V. 163. ὅφρα ἴδῃ τὸν ἄνδρα, τοὺς συγγενεῖς, τοὺς οἰκείους.

V. 164, 5. Quod non Helenæ culpa accidisse dicere vult, nunc per deorum decreta excusat: ex iudicio hominum rudiorum, de quo multa disputata sunt. cf. Od. A. 32. sq.—166. Nondum ante hunc diem tam prope ad urbem accessisse Achivos necesse est, et prospectum esse debuisse e muro liberum, ut Priamus singu-

lorum ora discerneret. Ceterum ex h. l. duxit recensum suum ducum septem ad Thebas Euripides in Phœnissis, ut jam notatum ap. Eustathium et hinc a Valken. ad Phœn. 108.

V. 171. Helena se ipsam accusando culpam elevat. δεινὸς plus est plam αἰδοῖος et ad metum spectat, qui cum reverentia conjunctus est.—173. ἀδεῖν antique non modo probari, sed et præferri, eligi, scisci. Scilicet subint. μᾶλλον ἢ. Exhibetur autem hic et Z. 345. sqq. Helena flagitii sui poenitentia dudum ducta. Multo magis Odyss. Δ. 260.—175. παῖδα τε τηλυγέτην. s. dilectam s. unicam. *Hermionem*, v. Od. Δ. 12. sq. ubi etsi Homerus diserte non aliam ex ea prolem suspectam dixerit, filios tamen Menelai et Helenæ alii edunt alios. v. dicta ad Apollod. III. 11. 1.—180. εἴ ποτ' ἔην γε. nondum satisfuturam rationem grammaticam interpretandi video. Si usum grammaticum docere possem, dicerem εἴποτε esse pro ὅποτε dictum. *quando ille erat socer meus*; tum cum.

V. 181—190. Agamemonis fortunam et numerosum exercitum ipse Priamus miratur. ὅτι πολλοί σοι, ὑπό σου, ἐδέδμηντο, *tuo imperio parebant*: ac si diceret: quod adhuc ignorabam.—182. μοιρηγενὲς, ἀγαθῇ μοίρᾳ

(Eustath. εὐμοιρία) γεγεννημένε. Schol. br. Etymol.—184. notabilis locus de re gesta, ex antiqua fama accepta.

V. 185. πλείστους Φρύγας. πλῆθος Φρυγῶν magnum Phrygum exercitum.—αἰολοπώλους, ad artem aurigandi spectat, in præliis.—189. Amazones ἀντιάνειραι. viris pares, scil. fortitudine, armis. Locus notabilis de antiqua fama, Amazones aliquando Asiam incursasse: cf. Z. 186. Inde Amazonum res multis narrationibus aliis epicis fuere insertæ: ut rebus Herculis, Thesei.

V. 191—8. De Ulysse quærit Priamus. Totus locus est valde celebratus; inprimis 196. sqq. 201, 2.—196. κτίλος ὦς, est Homero ὁ κριὸς, ὁ προηγούμενος τῆς ποίμνης. ὁ ἀρνειός.—197. πηγεσιμάλλῳ, δασυμάλλῳ, denso vel lere instructo.—201. ἐν δήμῳ Ἰθάκης simpl. in Ithaca. Promiscue variant inter se δῆμος et γῆ. πόλις.

V. 203—224. Antenor interponit laudes magnificas Ulyssis et Menelai, quos aliquando hospitio exceperat, cum illi res repetitum Trojam venissent. cf. ad Virgil. Æn. I. Exc. VII.

V. 206. σεῦ ἔνεκ' ἀγγελίης. propter legationem de te, sive tui caussa susceptam. ἀγγελία σου duriter quidem, nec tamen

insolenter. pro sollenniore ἀγγελία περί σου.

V. 208. φνὴ posset per se esse habitus ac species corporis. Cum tamen h. l. junctum sit cum altero, μήδεα πυκνὰ pro prudentia, πυκνότης τοῦ νοῦ, melius redditur ingenium; in Schol. per φύσιν.

V. 209. Ἄλλ' ὅτε δὴ—cum ingressi erant concionem Trojanorum, ut de Helena reddenda agerent. ἐνεμίχθησαν ἀγρομένοι-σιν.—211. ἄμφω δ' ἐζομένω, nota figura, utroque sedente.—212. cum ea, quæ monitu utilia erant, dicere essent exorsi, ut ὑφαίνειν δόλους καὶ μῆτιν.—213. ἐπιτροχά-δην, seu, celeriter pronuntiando, seu, ut veteres, summa rerum capita percurrendo, breviter.—214. ἀλλὰ μάλα λιγέως. suaviter accipiunt veteres. Alias esset ὀξέως. clara ac sonora voce: ἐπεὶ οὐ πολὺ μνῆστος retrahe ad ἀγόρευε παῦρα μέν.—215. οὐδ' ἀμαρτοεπῆς, qui non aberrabat in verbis sensui animi accommodare adhibendis; h. e. qui animi sensa verbis suis ac propriis enuntiabat. Sic. Od. Λ. 510. Neoptolemus αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων. Contra Ajax ἀμαρτοεπῆς Il. N. 824.—γένει, ἡλικία, natu.

V. 216. de Ulysse locus nobilissimus; exordia ejus orationis submissa, lenia, hominis medita- bundi et in iis, quæ dicturus erat,

defixi; mox autem voce elata et verborum sententiarumque copia et crebritate omnes superabat.—217—220. si videres hominem stantem, sine actione et motu, oculis in terram defixis, tantam prudentiam in eo haud expectares; sed crederes esse hominem præ ira aut stupore animi verba haud reperientem. Respi- ciunt h. l. Quintil. XII. 10. 64. Seneca Ep. 40. Plinius Epp. I. 20. ἄφρονα αὐτῶς. ita. omnino. adjectum δεικτικῶς, cum gestu.

V. 225—229. Corporis mole insignis Ajax. et 230—233. venerabilis adspectu. nam θεὸς ὧς, debet ad corporis speciem spec- tare. τῷ κάλλει, aiunt Schol. dubitanter tamen, an non de mori- bus animi accipiendum sit; quod alienum ab h. l. Etiam Paris erat θεοειδὴς vs. 16.

V. 234—244. Dioscuros nus- quam oculis assequens Hele- na ominatur aut fratres pudore de sororis flagitio confusos latere aut jam obiisse.—238. fratres uterinos.—242. δειδιότες, non tam, metuentes, verentes, quam, erubescences. Schol. στυγοῦν-τες.—243. 244. Sepulti erant Therapnis. cf. Pindar. P. XI. 95.

V. 245—263. Afferunt præ- cones apparatus sacri, et Idæus Priamum vocat ad foedus feri-

endum. Proficiscitur is ad locum pugnae.

V. 245. φέρον ὄρκια πιστὰ, aut, τὰ ἱερεῖα, ἄρνε δύω, quæ sequuntur, aut generali notione τὰ εἰς ὄρκον χρήσιμα, apparatus sacri, πιστὰ, quæ ad fidem faciendam in fœdere requiruntur. — 247. κρητῆρα ἡδὲ κύπελλα. A. 470, 1. κρητῆρ et δέπας, ut et inf. 295.

V. 252. ἴν' ὄρκια πιστὰ τάμηναι. iterum dictum ut sup. B. 124. ὄρκια πιστὰ ταμόντες. fere ut Latini *fœdus ferire*. Sic mox iterum 256.—257. νέονται, pro futuro tempore.

V. 264—313. Memoratur mos et ritus sacri ad fœdus ferendum; h. e. ad pactionem de pugna, inter Paridem et Menelaum ineunda; quo facto Priamus in urbem redit.

V. 269. ὄρκια πιστὰ θεῶν σύναγον· etiam h. l. ut modo 245. seu victimas in medium utrinque adductas; seu apparatus sacri. — 270. κρητῆρι δὲ οἶνον Μίσγον· vinum Achivorum et vinum Trojanorum in eodem cratere fuit mixtum et confusum: non, ut in epulis mos erat, haustum e cratere vinum in poculo mixtum aqua affusa. — 273, 4. pili e fronte victimæ recisi inter principes utrinque divisi, ut omnes fierent sacri et fœderis participes. — 275. μεγάλ' εὐχετο, μεγάλη φωνῇ. v. A. 450.

V. 276—292. Fit itaque pactio fœderis per preces ad deos et per diras factas: in quibus observatu dignum est, invocari numina antiquissima, et quidem rerum naturæ partes sensibus obvias, Jovem, Solem, Fluvios, Terram, Inferos perjurii ultores. Longe absunt hæc a sequiorum temporum subtilitate, ex religionum, rituum et opinionum pluribus auctoribus, temporibus, locis propagatarum colluvie confusa nata. Expressit antiqua Virgil. *Æn. XII. 176. sq. Esto nunc Sol testis sq.*

Ἰδὼθεν μεδέων qui *imperat ex Ida*, h. prospiciens ex Ida. Jupiter Idæus fœderis et testis et ultor.

V. 278, 9. καὶ οἱ ὑπένερθε καμόντας τίνυσθον. cum dualis sit, Plutonem et Proserpinam intelligere necesse est. Eos perjurii pœnas a mortuis exigere hinc apparet; de ipso pœnæ modo, nec de mortuis aliud hinc constat. — 282. κτήματα πάντα. Sparta allata: ut sup. 93. vidimus. — 285. Τρῶας — ἀποδοῦναι mutata structura pro Τρῶες ἀποδότῳσαν. sed retractum est ad ὄρκια πιστὰ, quibus juratum est id fore. — 286. τιμὴν, addit aliquid Agamemnon prioribus conditionibus a Menelao 101. sqq. et multo magis prioribus v. 92. ab Hectore memo-

ratis. Nec quicquam memoratur a poeta, ipsine Trojani conveni-
rint de hac præter redditam He-
lenam cum bonis abductis multa,
quam pro ærumnarum compen-
satione solvendam exegisse vide-
tur Agamemnon. At inf. v. 460.
pugna facta a Menelao hæc mul-
ta exigitur.—287. ἡ τε—πέλη-
ται, suppleat, quæ sit memorabi-
lis etiam ad posteritatem.

V. 292. Observandum, quod
nunc victimas utriusque partis
cædit alter ex jurantibus; nisi
quod statuendum est, etiam ab al-
tera parte Priamum hæc eadem
verba repetiisse et suas victimas
jugulasse; porro notandum, non
crematas extemplo esse victimas,
sed ab utraque parte reportatas;
saltem a Priamo v. 310. In jure-
jurando ab Agamemnone facto
victima in mare projicitur T. 266.
—295. Nunc libatur vinum su-
pra 269. 270. allatum ab utraque
parte et in uno cratere mixtum.
Mox subjicitur memorabile ex-
emplum symbolici facti ejusque
interpretationis v. 300. 301. Mix-
tione illa vini et effusione adum-
bratur perjurii pœna, cerebri al-
liso capite effusi et uxoris stupro
subactæ (quasi mixtæ cum viro).
ἔκχεον pro ἔσπενδον.

V. 297. ὦδε δέ τις pro ἕκασ-
τος, precati sunt saltem principes
inter libandum.—299. ὑπὲρ ὄρ-

κια πημήνεια. Homericum est
ὑπὲρ ὄρκια, præter jusjurandum;
jurejurando violato. πημαίνειν,
quod δηλεῖσθαι Δ. 236. injuriam
facere. Aliter sup. 107. δηλεῖσ-
θαι τὰ ὄρκια. et Δ. 66. 67. δηλεῖσ-
θαι τοὺς Ἀχαιοὺς ὑπὲρ ὄρκια,
βλάπτειν.

V. 302. οὐδ' ἄρα πω. h. e. enim-
vero res eventum non habuit; οὐκ
ἐπεκράτανε proprie ἂ ἔφαν, diras
vss. 299 — 301. omninoque id
quod jurejurando pacti erant: nec
pacti conditiones locum habuere.
Nam ex vs. 281. 284. non nisi
cæso alterutro præstanda erant
promissa. Atqui Paris non fuit
cæsus. Notabile tamen, quod
poeta id, quod maxime contro-
versum erat, non disertius expo-
suit.

V. 303—313. Prudenter poeta
Priamum ab adpectu pugnae ab-
ducit.—305. ἡνεμόεσσα quia αἰπει-
νῇ, alto loco sita fuit. Similiter
Enispe ἡνεμόεσσα B. 606. ὑψηλὴ
καὶ ὑπὸ ἀνέμων καταπνεομένη.

V. 310. εἰς δίφρον ἄρνας θέτο.
de victimis his asportatis nil ad-
jicit poeta; nec eas epulis ser-
vare in jurejurando ac diris mos
fuit, sed aut terra defodere aut
in mare projicere. cf. ad 292.

V. 314 — 339. Assignantur
certantibus loca; constituitur
sorte, uter prior telum emissurus
sit. Paris arma induit, nec non

Menelaus. Alio modo sortitio fit H. 171. sqq. quis e pluribus, qui se certamini offerunt, pugnaturus sit.

V. 321. ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε. antiqua simplicissima oratio. τάτε ἔργα, πράγματα. injuria facta: pugnae caussa. Reddit Eustathius τὰ κακά. Et τιθέναι μετ' ἀμφοτέροις pugnae causam præbere. Inf. 416. μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθρα λυγρά.

V. 330—339. Modus et ordo armandi se, ex h. l. tenendus est. τὰ ἐπισφύρια vs. 331. sunt fibulae, quibus ocreae supra malleolos constringuntur.

V. 334. ἀμφὶ δ' ἄρ' ὤμοισι βάλετο ξίφος. proprie balteum, e quo ensis pendet. Fit tamen hoc perpetuo usu, ut ensis pro balteo memoretur; sic et τὸ σάκος, cum et hoc aptaretur corpori per balteum alium. Ita transversim in pectore duo sibi baltei occurrebant, a dextra ensis pendebat, sinistra manus clipeum tenebat ex balteo aptum.

V. 340—360. Fit certamen; frustra utrinque hastis se petunt.

V. 340. ἐκάτερθεν ὀμίλου, pro κατ' ὀμίλου, ἐν ὀμίλῳ ἐκάτερθεν, s. κατ' ἐκατέρου ὀμίλου. in suo uterque agmine.

V. 346. Fit nunc pugna singularis, cujus mos et ordo ex h. l.

tenendus est.—προίει ἔγχος, hasta etsi longa, qua alias feritur hostis cominus, emittitur tamen h. l.

V. 349. ὁ δὲ δεύτερος ὤρνυτο. ad oculorum sensum præclare omnia, etiam ὤρνυτο. *altior exsurgens*, vel, *insurgens* est apud Virgilium.—354. ὃ κε φιλότητα παράσχῃ. φιλότης nunc benevolentia hospitalis, ξενία.—355. Facit ad ἐνάργειαν et hoc, quod ἀμπεπαλὼν, ἀναπάλλων, retroagens, manu elata, vibrans, torquens, ut apud Virgilium et alios est, hastam emittit Menelaus.—357. Hasta Menelai adacta est per clipeum, thoracem, et subjectam thoraci tunicam, qua trajecta perventura erat hasta ad ile Paridis: at is inclinato in transversum latere vim hastæ elusit; declarat hoc robur Menelai in emittenda hasta; simulque artem, quod ille petiit extremam clipei oram, quæ tenuior erat, ita ut hasta facilius trajiceretur. At Paris et medium clipeum petiisse videtur et viribus minus valuisse vs. 347, 8.

V. 361—382. Hastis incassum emissis procedit nunc pugna ad ensem. Menelaus eo arrepto Paridem cædit, et ense fracto Paridem apprehenso galeæ loro ad se trahere conatur, ut eum occidat. At eo rupto Paris incolumis evasit. Qui φάλος sit v. mox 371.

V. 365. οὐτις σεῖο θεῶν ὀλοώ-
τερος ἄλλων. Est h. l. ὀλοός, ὀλέ-
θριος, pro *malignus, malevolus*.
Pro rudium hominum sensu in-
cusat Jovem tanquam auctorem
infausti eventus, qui spes suas
frustratus sit: tanquam χαιρέκα-
κον. Sic iterum Od. Υ. 201. et
de Apolline Il. X. 15.—368. τὸ
ἔγχοις ἤϊχθη μοι ἐτώσιον ἐκ παλά-
μης. v. 355.—371. πολύκεστος
ἱμάς, ὀχεὺς τρυφαλείης. lorum,
quo subter mentum galea erat
religata. πολύκεστος, πολυκέντη-
τος, adeoque ποικίλος, acu varie
ornatus.—375. Galeam, loro,
quo sub mento religata erat, so-
luto, inanem, sine capite, manu
retinuit, qua eam apprehensam
ad se traxerat.—382. θάλαμος
κηώεις, ἀπὸ τοῦ κῆαι, καίειν. idem
qui ἐνώδης.

V. 383 — 420. Ad Paridem
domum suam reducem Venus
adducit Helenam in muro stan-
tem, diu renuentem, indigna-
tione, quod maritus victus pugna
discesserat. De hoc episodio ju-
dicia apponere hujus loci non est.
Addere illud carmini varietatem
et suavitatem per se, nemo ne-
get; sed artiore nexum cum
carminis summa, aut aliquam vim
ad partem ejus qualemcumque
habere haud videtur.

V. 384. Τρῳαὶ δ' ἄλκις ἦσαν,
magno numero circumstabant

eam.—385. νεκταρέου ἑανοῦ, pe-
plo suaviter odorato, ut ἀμβρο-
σίον.—386. γρηῖ δέ μιν—vetula
nec nutrix, nec serva memoratur
esse, sed ἐργάτις, ἐριουργός, lani-
fica mercenaria: quod ad vitam
istorum hominum notandum; uti
alterum 393, 4. choreas a viris
celebrari solitas.

V. 395. Commovetur animo
Helena et audito Paridis domum
reducis adventu et iis, quæ de
Paridis pulcritudine, memorave-
rat anus; ex iis, quæ sequuntur,
396. necesse est, aniculæ facie
deposita Venerem divino habitu
adstitisse; nam Helena agnoscit
cervicem, pectus, oculos, deæ, quæ
corporis partes in Venere inpri-
mis pulcritudine eximiæ numen
proderent cf. Hymn. in Ven.
182.

V. 400—5. Suspiciatur Hele-
na, ne reddatur ipsa Menelao,
Venerem id agere, ut abducta in
interiora Asiæ lateat (tradita ali-
cui a Venere, cujus studio dea
teneatur, ut olim Paridis; quæ ta-
men vs. 402. interposita senten-
tiam turbant) idque Venerem
machinari summo in Paridem stu-
dio, quod ei amaris dictis expro-
brat: quin enim Paridi tantopere
amato ipsa in contubernio et con-
jugio esse malit!

V. 406 — 9. quandoquidem
adeo Paridis amore insanis, quin

tu (reddita me Menelao) ipsa ei conjux vel pellex sis.—θεῶν τ' ἀπόειπε κελεύθους. aut simpl. ne frequenta cœtus deorum: ut versus sequens eandem sententiam repetat; etsi sic inest aliquid insolentius, desere tu vias deorum vel ad deos; pro, sede et habitatione deorum; aut κέλευθoi θεῶν sunt, vita, conditio, locus deæ, ut ὁδός, κέλευθος, etiam ap. Pindarum.

V. 410. 411. κεῖσε δ' (πρὸς ἐκεῖνον) ἐγὼ οὐκ εἶμι (εἴσομαι) πορσανέουσα λέχος αὐτοῦ, ὥς πορσαίνειν. non vult in ejus amplexus ire, modo loquendi antiquo, aliquoties apud Apollonium Rhodium obvio, et in Odyss. Γ. 403. H. 347. Tum Trojanæ mulieres v. 411. eam essent irrisuræ, quod virum imbellem in amplexus admiserit; et 412. esse se præterea animo afflicto nimis, quam ut dicta deæ in animum admittere possit.

V. 413—417. Venus Helenam minis exterritam ad obsequium adigit.—416. μέσσω δ' ἀμφοτέρων —ne odia utrorumque, et Trojanorum et Achivorum in te concitem; nam adhuc benevolentiam et amorem utrinque ei paratam, ut sup. 155. sq. vidimus. Jungenda μή σε μεθείω—καὶ μὴ μητίσομαι (loco subjunctivi futuri indicativi). Ergo Veneri

omnia ista in Helenam studia tribuuntur, ita ut tutela deæ adempta ei verendum sit, ne utraque pars mala per eam illata ulciscatur, ipsa interitu suo pœnas det.

V. 418—448. Etsi invita, domum se confert Helena; exasperata in maritum, eum objurgat: 437. Paris eam placat et ad amoris amplexus invitat. Obvia sunt, quæ in his displicere possunt.—419. κατασχομένη ἐανῶ velans se peplo. καλυψαμένη.—422. ἀμφίπολοι sunt duæ ancillæ comites sup. 143.

V. 427. ἤλυθες ἐκ πολέμου. redi e pugna.—428. nunc aperte sensus Helenæ exponuntur indignantis quod Paris se vinci passus erat.—432. ἀλλ' ἴθι νῦν—ironice.—433. at suadeo tibi, noli iterum cum Menelao pugnare.—438. μή με ἐνίπτε (κατὰ) θυμὸν ὀνειδέσι. ne me lacesse probris. exacerba. ut alibi ἐνίπτειν, objurgare. ὀνειδίζειν.—440. ἐκεῖνον δ' αὖτις ἐγὼ νικήσαιμι ἂν. παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν. fere ut A. 174. παρ' ἐμοί γε καὶ ἄλλοι etc.—441. φιλότῃ τραπεῖομεν εὐνηθέντε. pro τραπῶμεν, τερφθῶμεν, εὐνηθέντε ἐν φιλότῃ, oblectemus nos cubantes in amplexu. nam et alibi εὐνηθῆναι ἐν φιλότῃ: Ξ. 331. 360. Alii τραπέομεν ἀτρέπεσθαι duxere, convertamus nos ad amplexus. τραπῶμεν, εἰς φιλότῃ.—

442. ἔρως φρένας ἀμφεκάλυψε, περιέλαβε, κατέσχε. occupavit. ut Ξ. 294. ὥς δ' ἴδεν, ὥς μιν ἔρος πυκινὰς φρένας ἀμφεκάλυψε. Alias de dolore et ἄχεος νεφέλη P. 591. —445. ἐν Κρανάῃ, insula ante Laconicam. de cujus situ et nomine ambigitur.

V. 449. Revocat nos nunc ab alienis a re poeta ad superiora 382. Paride morti erepto, in pugna tamen superato, Menelaus victoria sibi parta postulat, ut

pactionis conditiones effectum habeant. Θηρὶ ἐοικῶς, feræ, cui præda est erepta.

V. 457. νίκη φαίνεται, pro φανερά ἐστι. pro vulgari φανερόν ἐστι, τὴν νίκην εἶναι Μεγέλαου. Aliud exemplum laudat Eustath. αἰκέα ἔργα φαίνεται Od. Δ. 694, 5. Est is usus sollennis in Homero τοῦ φαίνειν, φανερόν ποιεῖσθαι.—459. τιμὴν, τὸ πρόστιμον, τὴν ποινὴν, qua de re v. sup. ad 286. Versum 460. vidimus jam supra 287.

VERSIO LATINA

P. 2. (B. 140--149.)

Quibus foliorum generata, tellus et hominum
Folia alia quidem rudes huius mundi, alia vero ephe-
merum producit, seriesque succedunt tempora:

VERSIO LATINA.

P. 2. (B. 140--149.)

Cognata lingua, Patre, nunquam puella
Parvula? non cum matre coeque, cum pueris
perit huius.

Videmus, quodammodo, et propter hoc
Lingua, quodammodo, et propter hoc

P. 2. (B. 140--149.)

Et cum matre non impudenter puella affert
Parvula, postquam capere, male autem et est ipse
Sic et ego multa quidem insomnes noctes duxi,
Hic enim et mentes exegi puerum.
Cumque proliis, exoritur prole (Anthoni) quatuor.

P. 1. (B. 300--304.)

Hic illi effundebant se tumida, vixit vero erat
Apollo.

VERSIO LATINA.

VERSIO LATINA.

P. 2. (Z. 146—149.)

Qualis foliorum generatio, talis et hominum.

Folia alia quidem ventus humi fundit, alia vero sylva

Germinans producit; verisque succrescunt tempore:

Sic hominum generatio, hæc quidem nascitur, illa vero
desinit.

P. 2. (Π. 7—10.)

Curnam lacrymaris, Patrocle, tanquam puella

Parvula? quæ cum matre currens, eam *se-brachiis-susci-*
pere flagitat,

Vestem apprehendens, et properantem detinet;

Lacrymabunda autem ipsam suspicit, ut *ulnis-se-attollat*.

P. 2. (I. 323—327.)

Sicut autem avis implumibus pullis affert

Escam, postquam ceperit; male autem ei est ipsi:

Sic et ego multas quidem insomnes noctes duxi,

Dies autem cruentos exegi pugnans,

Cum viris prælians, uxorum gratia (*Atridarum*) ipsorum.

P. 4. (O. 360—364.)

Hac *via* illi effundebant se turmatim; ante vero *ibat*

Apollo,

Ægidem habens pretiosam; diruebat autem murum Achi-
vorum

Facile admodum, ut cum quis arenam puer prope
mare;

Qui postquam fecerit ludicra-puerilia animo infantis,
Deinceps iterum destruit pedibus et manibus lusitans.

P. 4. (Π. 257—265.)

Illi vero cum Patroclo magnanimo armati
Ordine-ibant, donec in Trojanos magnis cum-animis ir-
ruerunt.

Protinus autem vespis similes effundebantur
In-via habitantibus, quas pueri irritant de-more,
Assidue vexantes, in via domicilia habentes,
Insipientes; commune autem malum multis faciunt;
Has porro si aliquis præteriens homo viator
Moverit insciens, ipsæ continuo animosum cor habentes,
Ultro quæque provolat, et defendit suos fetus.

P. 4. (Δ. 127—131.)

Neque tui, Menelaë, dii beati obliti sunt
Immortales, prima autem Jovis filia prædatrix,
Quæ ante te stans, sagittam mortiferam depulit.
Hæc vero tantum inhibuit a corpore, ut cum mater
A filio arcet muscam, quando dulci sopitus est somno.

P. 6. (P. 1—6.)

Neque latuit Atrei filium, bellicosum Menelaum,
Patroclus a Trojanis occisus in prælio;
Processit autem per primos-pugnatores armatus corusco
ære,
Ipsamque circumiens protegebat, tanquam aliqua circum
vitulum mater,

**Tum primum enixa, querula, non ante experta partum.
Ita circa Patroclum ibat flavus Menelaus.**

P. 6. (Σ. 315—322.)

**Tota-nocte Patroclum edebant-gemitus lugentes.
Illis autem Pelei filius densum-suspiriis exorsus est luc-
tum,
Manibus homicidis impositis pectori sodalis,
Crebros admodum edens-gemitus. Sicut leo bene-barba-
tus,
Cui nempe catulos venaticus surripuerit vir
Sylva ex densa ; ille vero tristatur sero cum advenerit ;
Multas autem continuo convalles obit, viri vestigia inda-
gans,
Sicubi inveniat ; perquam enim acris ira corripit.**

P. 6. (N. 489—495.)

**Æneas autem ex-altera-parte hortabatur suos socios,
Deïphobumque, Parinque intuens, et Agenorem nobi-
lem,
Qui secum duces Trojanorum erant ; ac deinde
Copiæ sequebantur, ut post arietem sequuntur pecudes
Potum-ductæ a pastu ; lætatur autem mente pastor :
Sic Æneæ animus in pectore lætatus est,
Ut vidit copiarum agmen sequens se-ipsam.**

P. 8. (B. 142—148.)

**Sic dixit. His autem animum in pectoribus commovit,
Omnibus inter multitudinem, quicunque non consilium au-
diverant.**

**Mota est vero concio, ut fluctus ingentes maris
Pelagi Icarii, quos quidem Eurisque Notusque
Commovit, cum irruerit patris Jovis ex nubibus.**

Sicutque quum moverit Zephyrus ingentem segetum campum, veniens,
Rapidus superne ingruens, et *seges* inclinat se *cum* spicis.

P. 8. (B. 455—458.)

Velut ignis edax comburit immensam sylvam,
Montis in verticibus; proculque apparet splendor:
Sic, his gradientibus, ab ære admirando
Fulgor undique collucens per aërem cœlum ascendit.

P. 8. (B. 459—466.)

Horum porro, sicut avium volatiliū gentes multæ,
Anserum vel gruum, vel cygnorum longa-colla-habentium,

Asio in prato, Caÿstri circa fluenta,
Huc et illuc volitant, exultantes alis,
Cum clangore, aliorum ante alios considentium, resonat-
que pratum:

Sic horum gentes multæ a navibus et tentoriis
In planitiem profundebantur Scamandriam; ac terra ter-
ribiliter

Resonabat sub pedibus ipsorumque et equorum.

P. 10. (B. 467—471.)

Steterunt autem in prato Scamandrio florido
Infiniti, quot folia et flores nascuntur tempore-verno.
Veluti muscarum frequentium gentes multæ,
Quæ per caulam pastorem errant,
Tempore verno, quando lac vasa rigat.

P. 10. (B. 474—477.)

Hos autem, ut greges magnos caprarum caprarii
Facile distinguunt, postquam in pascuis commixti sunt:

Sic hos ductores *sui* in ordines redigebant huc et illuc,
Ut ad praelium irent.

P. 10. (Γ. 23—29.)

Sicut leo gavisus est, qui magnum in corpus inciderit,
Nactus aut cervum cornutum, aut agrestem capram,
Esuriens; avide enim devorat, etiamsi ipsum
Insequantur velocesque canes, florentesque juvenes;
Sic gavisus est Menelaus Alexandrum divina-forma præ-
ditum
Oculis conspicatus; cogitabat enim ulturum se virum sce-
leratum.

P. 12. (Z. 503—514.)

Neque vero Paris moram-trahebat in altis ædibus;
Sed is, postquam induit inclyta arma varia ære,
Properabat deinde per urbem, pedibus velocibus fretus.
Ut vero cum stabulans equus, hordeo-pastus ad præsepe,
Vinculo rupto currit per campum terram-pedibus-pul-
sans,
Consuetus lavari in pulcre-fluente fluvio,
Superbiens; alte vero caput fert, circumque jubæ
Humeros motantur; ipse autem pulcritudine *corporis* fre-
tus,—
Facile ipsum genua ferunt ad loca-consueta et pascua equa-
rum:
Sic filius Priami Paris a Pergami arce
Armis collucens, tanquam sol, incedebat
Exultans; veloces autem *eum* pedes ferebant.

P. 12. (N. 136—142.)

Trojani autem prius-in-eos-impetum-fecerunt conferti; præ-
ibatque Hector

Contra alacer-ruens ; lapis-cursu-perniciosus sicuti a petra,
 Quem de vertice-montis fluvius torrens impulerit,
 Abruptis immenso imbre asperæ retinaculis petrae,
 Alteque subsiliens volat, resonatque sub ipso
 Sylva; hic autem cursu-perpetuo currit magna vi, donec
 pervenerit
 In planitiem; tum vero nequaquam volvitur, cursu licet
 incitatus.

P. 14. (Π. 297—300.)

Ut vero, cum a summo vertice montis magni
 Dimoverit densam nubem fulgurator Jupiter,
 Continuoque apparent omnes speculae et cacumina promi-
 nentia,
 Et saltus, coelitusque adaperitur immensa æthra.

P. 14. (Σ. 477—612.)

Fecit autem primum Scutum magnumque solidumque,
 Undiquaque artificio-vario exornans, orbemque extimum
 circumdedit fulgidum,
 Triplicem, candentem, et ab *eo nexuit* argenteum lorum. 480
 Quinque autem ipsius erant scuti plicæ; et in eo
 Fecit artificiosa multa peritis præcordiis.

In *eo* quidem terram finxit et cœlum, finxit et mare,
 Solemque indefessum, lunamque plenam.
 Finxit et sidera omnia, quibus cœlum redimitum-ornatur,
 Pleiadesque, Hyadesque, roburque Orionis,
 Ursamque, quam et Plaustrum vulgo vocant,
 Quæ ibidem vertitur, et Orionem observat;
 Sola autem exsors est lavacrorum Oceani.
 Fecit in *eo* et duas urbes articulate-loquentium hominum 490
 Pulcras: in una quidem nuptiæque erant, convivique-
 solennia;
 Sponsas autem ex thalamis, tædis sublucentibus,

Ducebant per urbem, crebroque hymenæus excitabatur ;
 Adolescentes autem saltatores in orbem-agebant se, in-
 terque eos
 Tibiæ citharæque sonum edebant ; mulieres vero
 Stantes admirabantur in vestibulis unaquæque.
 Homines autem in foro erant frequentes ; ibi nempe con-
 tentio
 Orta erat : duo enim viri contendebant gratia mulctæ,
 Propter virum interfectum ; alter quidem affirmabat, om-
 nia reddidisse,
 Populo declarans ; alter vero negabat, quicquam acce-
 pisse. 500
 Ambo itaque cupiebant testibus-datis litem ad exitum per-
 ducere.
 Cives autem utrisque acclamabant, hinc-inde fautores ;
 Præcones vero populum sedabant ; at seniores
 Sedebant super politos lapides, sacro in circulo.
 Sceptra vero præconum in manibus habebant vocibus-æë-
 rem-replentium.
 Et cum his deinde exsurgebant, et alternatim caussam
 dicebant.
 Jacebant autem in medio duo auri talenta,
 Ei danda qui inter hos caussam rectissime egisset.
 Alteram vero urbem duo exercitus obsidebant copiarum,
 Armis fulgentes ; bifariam autem ipsis placebat consilium,
 Aut evertere, aut in-duas-partes omnia dividere, 511
 Opes scilicet, quantas oppidum amœnum intus continet.
 Illi vero, *oppidani* nondum parebant, ad insidias autem
 clam-se-armabant,
 Murum quidem conjugesque dilectæ et parvi liberi
 Custodiebant supra-stantes, interque eos viri, quos tene-
 bat senectus.
 Ipsi vero profecti sunt ; præibat autem iis Mars et Pal-
 las-Minerva,
 Ambo aurei, aureasque vestes induti erant,

Pulcri et magni, cum armis, sicut dii scilicet,
 Utrinque perinsignes; populi autem humiliores erant.
 Ii autem cum jam *eo* pervenerant, ubi illis videbatur in-
 sidiari, 520

Apud fluvium, ubi et aquatio erat omni pecori,
 Ibi hi consederunt, tecti corusco aere;
 His vero deinde seorsum duo speculatores sedebant a
 copiis,

Observantes, siquando oves viderent et camuros boves.
 Illi vero *qui obsidebant*, statim progrediebantur, duoque
 una sequebantur pastores,

Oblectantes-se fistulis; insidias enim neutiquam præsenti-
 serant.

Ii quidem *in insidiis sedentes* his prospectis incurrerunt,
 et continuo

Prædantes adducebant boum armenta et greges pulcros
 Candidarum ovium, interficiebant autem insuper pastores.
 Illi vero *obsidentes* ut audierunt magnum tumultum apud
 boves, 530

Pro concione sedentes, confestim equos
 Conscendentes pedes-in-altum-attollentes insecuti sunt;
 moxque pervenerunt.

Consistentes vero pugnabant pugnam fluvii propter ripas,
 Feriebantque invicem se æratis hastis.

Inter eos autem Discordia, et Tumultus versabantur, et
 exitiale Fatum,

Alium vivum tenens recens-vulneratum, alium illæsum;
 Alium interfectum per prælium trahebat pedibus.

Vestem autem habebat circum humeros admodum-cruenta-
 tam sanguine humano;

Versabantur vero, tanquam vivi homines, atque pugnabant,
 Cadaveraque suorum-invicem trahebant interemta. 540

Posuit in *eo* et novale molle, pingue arvum,
 Latum, tertiatum: multi autem aratores in ipso
 Juga convertentes agebant huc et illuc.

Ii autem quoties reversi pervenirent ad finem arvi,
 Iis tunc in manus poculum prædulcis vini
 Dabat vir obiens; illi autem convertebant se ad suos quis-
 que sulcos,
 Cupidi novalis profundi ad terminum perveniendi.
 Ipsum autem *novale* nigricabat a-tergo, versoque-aratris si-
 mile-erat,
 Aureum licet esset; hoc sane ingens miraculum effectum
 erat.
 Posuit in *eo* et separatum agrum profundæ segetis; in quo
 operarii 550
 Metebant, acutas falces in manibus tenentes;
 Manipuli autem alii recta serie densi cadebant in-terram,
 Alios vero manipulorum-ligatores vinculis constringebant.
 Tres autem manipulorum-ligatores sequentes instabant; at
 pone
 Pueri manipulos-colligentes in ulnis ferentes,
 Usque porrigebant. Rex vero inter hos silentio
 Sceptrum tenens stabat apud sulcum lætus corde.
 Præcones autem seorsum sub quercu convivium appara-
 bant;
 Bovem nempe mactatum magnum hinc-inde curabant; mu-
 lieresque
 Cœnam operariis, albas farinas multas immiscebant. 560
 Fecit in *eo* et uvis admodum gravatam vineam,
 Pulcram, auream; nigrique per *eam* racemi erant;
 Stabatque innixa-palis-ex-ordine argenteis;
 Circum autem *fecit* cyaneam fossam, circum et septum
 duxit
 Stanni; una autem sola semita erat ad eam,
 Qua ibant bajuli, quando vindemiarent vineam.
 Virgunculæ autem et adolescentuli, teneris animis,
 Textilibus in qualis portabant prædulcem fructum.
 His vero in mediis puer cithara arguta
 Suaviter personabat; chordaque eleganter succinebat 570

Tenella voce : hi autem ferientes-*terram* simul
Cum cantuque sibiloque, pedibus tripudiantes sequebantur.

In *eo* et armentum fecit boum capita-alte-ferentium ;
Boves autem ex auro effictæ erant, stannoque,
Cumque mugitu e stabulo ruebant ad-pascua
Præter fluvium resonantem, admodum rapidum, cannis-
abundantem.

Aurei autem pastores una ibant cum bobus
Quatuor, novemque illos canes pedibus celeres seque-
bantur.

Terribiles vero leones duo inter primas boves
Taurum graves-gemitus-edentem tenebant ; isque, alte mu-
giens 580

Trahebatur, eumque canes recepturi-sequebantur et ju-
venes.

Illi quidem discerpta bovis magni pelle,
Viscera et nigrum sanguinem hauriebant ; pastores vero
Frustra insequabantur, veloces canes hortatibus inci-
tantes.

Illi enim mordere quidem recusant leones,
Stantes autem admodum prope latrabant, et evitabant.

Fecit in *eo* et pascuum inclytus Vulcanus,
Amœno in saltu, magnum ovium candidarum,
Stabulaque, tuguriaque, tectaue ovilia.

In *eo* et chorum vario-effinxit-artificio inclytus Vulca-
nus, 590

Ei similem, qualem olim in Cnosso lata
Dædalus concinnavit comas-pulcræ Ariadnæ.

Ibi quidem adolescentes et virgines formosæ
Tripudiabant, alter alterius ad carpum manus tenentes ;
Horum autem illæ quidem tenues linteas-vestes habebant ;
illi vero tunicas

Induti erant bene-textas, leniter nitentes oleo.

Et hæ quidem pulcras coronas gerebant, illi vero gladios
Habebant aureos pendentes ab argenteis balteis.

Hi vero quandoque quidem *in orbem* discurrebant doctis
pedibus

Leviter admodum, veluti cum aliquis rotam aptatam ma-
nibus

Sedens figulus tentaverit, si currat;

Quandoque autem rursus discurrebant per ordines invicem.

Multa vero pulcram choream circumstabat turba

Oblectantes-se. Duo autem saltantes-in-caput inter ipsos

Cantum exordientes agebant-se per medios. 605

Posuit in *eo* et fluvii magnum robur Oceani,

Orbem propter extremum scuti affabre facti.

I L I A D I S

LIBER TERTIUS.

I L I A D I S

LIBER III.

I L I A D I S

LIBER TERTIUS.

I L I A D I S

LIBER TERTIUS.

I L I A D I S

LIBER III.

At postquam instructi fuerunt una cum ducibus quique ;
Trojani quidem *cum* clangoreque, clamoreque incedebant,
aves veluti :

Sicut clangor gruum procedit in aëre longe,
Quæ postquam scilicet hyemem effugerunt et immensum
imbrem,

Cum clangore eadem volant supra Oceanifluenta, 5
Hominibus Pygmæis cædem et mortem ferentes :
Aëriæ quippe eæ noxium conflictum inferunt.

At proficiscebantur *cum* silentio robur spirantes Achivi,
In animo gestientes opem ferre sibi invicem.

Quemadmodum *cum* montis verticibus Notus offudit nebu-
lam, 10

Pastoribus nequaquam gratam, furi autem etiam nocte ma-
gis opportunam,

Et eousque quis *tum* prospicit, quousque lapidem jacet :
Sic horum sub pedibus pulvis excitabatur turbidus
Euntium ; valde enim celeriter pertransibant campum.

Hi vero quum jam prope erant se invicem invasuri, 15
Trojanis quidem in-prima-acie-erat Alexander divina-for-
ma-præditus

Pardi pellem humeri gestans et incurvos arcus,
Et ense : is porro hastilia duo præfixa ære
Vibrans, Græcorum provocabat quosque fortissimos,

Ut contra se dimicarent in sæva pugna. 20

Hunc igitur postquam animadvertit bellicosus Menelaus
Incedentem ante agmen, magnis passibus gradientem:
Sicut leo gavisus est, qui magnum in corpus inciderit,
Nactus aut cervum cornutum, aut agrestem capram,
Esuriens; avide enim devorat, etiamsi ipsum 25
Insequantur velocesque canes, florentesque juvenes;
Sic gavisus est Menelaus Alexandrum divina-forma prædi-
tum

Oculis conspicatus; cogitabat enim ulturum se virum scele-
ratum;

Statim itaque de curru cum armis desiliit humi.

Illum autem postquam animadvertit Alexander divina-
forma-præditus 30

In prima-acie apparentem, percussus est suo corde;

Retroque sociorum in agmen recessit, mortem evitans.

Ut scilicet cum quis draconem conspicatus resiliens fugit

Montis in saltibus, subtusque tremor occupavit artus,

Retroque recessit, pallorque ejus cepit genas: 35

Sic retro in agmen se recepit Trojanorum superborum

Metuens Atrei filium Alexander divina-forma-præditus.

Hunc autem Hector objurgavit conspicatus, probrosis

verbis:

“Infelix Pari, forma præstantissime, mulierose, deceptor,

Utinam non natus fuisses, aut nuptiarum-expers periisses. 40

Sane illud mallet, et quidem multo utilius esset,

Quam te sic dedecus esse et turpi spectaculo omnibus.

Certe cachinnantur comantes Achivi,

Suspicati egregium propugnatorem esse, quoniam venusta

Species *tibi* inest: sed non est vis animo, neque ullum

robur. 45

Num talis cum sis, in pontum-transeuntibus navibus

Mare emensus, sociis caris coactis,

Invisens exteros, mulierem formosam abduxisti

Ex Apia terra, sponsam viri bellicosi *Menelai*,

Patrique tuo magnum detrimentum, civitatique, totique
 populo, 50
 Inimicis quidem gaudium, dedecus autem tibi ipsi?
 Nonne vero sustinueris bellicosum Menelaum?
 Nosses utique qualis viri teneas florentem uxorem.
 Non tibi profuerit cithara, et dona Veneris,
 Et coma et species; cum in pulverem provolutus fueris! 55
 Sed valde Trojani *sunt* ignavi: *alias* certe jam
 Lapideam indutus esses tunicam, *tot* malorum gratia, quæ
 patrastî."

Hunc autem vicissim alloquutus est Alexander divina-
 forma-præditus;
 "Hector, quoniam me jure increpasti, non injuria--feram;
 Semper tibi cor, securis veluti, est indomitum, 60
 Quæ penetrat lignum, a viro *acta*, qui arte
Lignum navale excindat, augetque viri impetum:
 Sic tibi in præcordiis intrepidus animus est.
 Ne mihi dona amabilia exprobra aureæ Veneris:
 Neutiquam aspernanda sunt deorum præclara dona, 65
 Quæcunque ipsi dederint, suo arbitrio autem non quivis
 ceperit.
 Nunc vero, si me vis bellare et pugnare,
 Cæteros quidem sedere-facias Trojanos et omnes Achivos,
 Me autem in medio et bellicosum Menelaum
 Committite, de Helena et opibus omnibus ut pugnemus. 70
 Uter autem vicerit, superiorque fuerit,
 Opes acceptas penitus omnes, mulieremque, domum abducatur;
 Vos autem cæteri, amicitia et fœdere firmo percusso,
 Habitatis Trojam glebosam; illi vero redeant
 Ad Argos equis *pascendis* aptum, et Achaiam pulcras-mu-
 lieres-habentem." 75
 Sic dixit; Hector vero gavisus est valde, sermone au-
 dito,
 Et in medium progressus, Trojanorum cohibuit phalanges,
 Media hasta prehensa; illi autem resederunt omnes.

In hunc autem sagittas dirigebant comantes Achivi,
Missilibusque, collineantes, lapidibusque petebant. 80

Sed alte clamavit Rex virorum Agamemnon:

“Continete vos, Argivi, ne jaculemini, filii Achivorum:
Pollicetur enim se aliquid dicturum expedite-pugnam-ciens
Hector.”

Sic dixit. Illi vero abstinuerunt a pugna, silentesque
facti sunt 85

Confestim; et Hector inter utrosque locutus est:

“Audite *ex* me, Trojani, et bene-ocreati Achivi,
Sermonem Alexandri, cujus causa bellum ortum est.
Cæteros quidem jubet Trojanos et omnes Achivos
Arma pulcra deponere super terram almam;
Se vero in medio et bellicosum Menelaum, 90
Solos de Helena et opibus omnibus pugnare;
Uter autem vicerit, superiorque fuerit,
Opes acceptas penitus omnes, mulieremque domum ab-
ducat;

Cæteri autem amicitiam et fœdera firma feriamus.”

Sic dixit; illi autem omnes taciti facti sunt silentio. 95

Inter illos vero itidem locutus est bello strenuus Menelaus:

“Audite nunc et me; maxime enim dolor *injuriae* incessit
Animum meum; censeo autem diremtum-iri jam
Argivos et Trojanos; quoniam mala multa passi estis
Propter meam *bellandi* caussam, et Alexandri propter au-
sum, quo *laccessivit*; 100

Nostrum vero utri mors et fatum paratum est,
Moriatur: cæteri autem dirimamini citissime.

Adferte vero agnos, alterum album, alteram vero nigram,
Terræque, et Soli; Jovique nos adferemus alium.

Adducite autem Priami vim, [*Priamum*,] ut fœdus feriat
ipse; 105

Quoniam ei filii fœdifragi *sunt* et infidi;
Ne quis transgressione Jovis fœdus violet.

Semper autem juniorum virorum animi leves sunt:

Quibus vero senex interfuerit, *in iis* simul præterita et futura

Prospicit, ut quam optime inter utrosque transigatur." 110

Sic dixit; at gavisī sunt Achivi Trojanique,

Sperantes se finem facturos ærumnosi belli.

Et currus quidem coërcuerunt in ordines, descenderunt autem ipsi,

Armaque exuerunt, quæ quidem deposuerunt in terra

Prope se invicem; exiguum autem erat hinc inde terræ-spacium. 115

Hector vero ad urbem duos præcones misit

Festinanter, *qui* agnosque adferrent, Priamumque vocarent.

At Talthybium misit Rex Agamemnon,

Naves ad cavas ut iret, et agnum jussit

Adferre; ille vero haud fuit dicto non audiens Agamemnoni nobili. 120

Iris autem Helenæ candidas-ulnas habenti nuntia venit,

Assimulata glori, Antenoridæ uxori,

Quam Antenorides habebat Rex Helicaon,

Laodicen, Priami filiarum forma præstantissimam.

Eamque invenit in domo. Ea vero magnam telam texebat, 125

Duplicem, splendidam; multosque intexebat labores

Trojanorumque equûm-domitorum et Achivorum ære-loricatorum,

Quos sui causa sustinebant a Martis manibus.

Prope autem stans allocuta est pedibus velox Iris.

"Huc veni, nympha cara, ut admiranda facta spectes 130

Trojanorumque equûm-domitorum et Achivorum ære-loricatorum:

Qui prius sibi invicem inferebant lacrymosum bellum

In campo, perniciosæ cupidi pugnæ:

Jam vero sedent taciti, (bellumque cessat,)

Scutis innixi, juxtaque hastæ longæ fixæ sunt; 135

At Alexander et bellicosus Menelaus

Longis hastis pugnabunt de te;
Ei vero, qui vicerit, cara vocaberis uxor."

Sic locuta dea, dulce desiderium injecit animo
Virique prioris, et urbis, atque parentum. 140

Protinus autem, candidis operta velis,
Properavit ex gynæceo, teneram lacrymam effundens;
Non sola, simul eam et famulæ duæ sequebantur,
Æthra Pitthei filia, Clymeneque magnis oculis.

Confestim deinde pervenerunt, ubi Scææ portæ erant. 145

At Priamus et Panthous et Thymœtes,
Lampusque, Clytiusque, Hicetaonque, soboles Martis,
Ucalegonque et Antenor, prudentes ambo,
Sedebant populi-seniores in Scæis portis,
Ob senectutem scilicet a bello cessantes; sed *erant* concio-
natores 150

Boni, cicadis similes, quæ in sylva
Arbori insidentes vocem suavem emittunt;
Tales utique Trojanorum procures sedebant in turri.
Hi autem ut viderunt Helenam ad turrim venientem,
Submisce inter se verbis alatis dixerunt. 155

"Non *est* indigne ferendum, Trojanos et bene-ocreatos
Achivos

Tali de muliere longum tempus ærumnas pati:
Omnino immortalibus deabus ad adspectum similis est.
Sed et sic, talis quamvis sit, in navibus redito,
Neque nobis liberisque in posterum detrimentum relin-
quatur." 160

Sic dixerunt: Priamus autem Helenam vocavit voce:
"Huc coram veniens, cara filia, asside mihi,
Ut videas prioremque maritum, affinesque, amicosque;
(Non mihi *tu* in causa es; dii utique mihi in causa sunt,
Qui mihi immiserunt bellum lacrymosum Achivorum:) 165
Ut mihi et istum virum ingentem nomines,
Quisquam iste sit Achivus vir ampliusque magnusque.
Certe quidem *aliis* capite proceriores etiam alii sunt:

Pulcrum autem adeo ego nondum vidi oculis,
Nec adeo venerabilem ; regi enim viro similis est." 170

Huic autem Helena verbis respondit, nobilissima mulie-
rum :

" Reverendusque mihi es, dilecte socer, timendusque.
Utinam mors mihi placuisset mala, quando huc
Filiū tuum secuta sum, thalamo fratribusque relictis,
Filiaque charissima, et cœtu æqualium amabili ! 175

Sed hæc non facta sunt : quamobrem et lacrymis liquesco.
Illud autem tibi dicam, quod *ex* me quæris atque percon-
taris :

Hic quidem, Atrides *est* late imperans Agamemnon :
Utrumque, Rexque bonus, fortisque bellator.
Levir utique meus erat inverecundæ, siquidem erat." 180

Sic dixit : hunc vero senex admiratus est, dixitque :
" O beate Atrida, læto-fato-nate, fortunate,
Certe tibi multi sub imperio sunt juvenes Achivorum.
Olim etiam Phrygiam ingressus sum vitiferam,
Ubi vidi plurimos Phrygas, viros equos-agitandi pe-
ritos, 185

Copias Otrei et Mygdonis deo-similis,
Qui quidem tunc castra-habebant apud ripas Sangarii.
Etenim ego, auxiliaris cum essem, cum illis numerabar
Die illo, quando venerunt Amazones virgines.
Sed neque isti tot erant, quot vividis oculis Achivi." 190

Secundo dein, Ulyssem conspicatus, interrogavit senex :
Dic age mihi et istum, dilecta filia, quisnam is sit :
Minor quidem capite Agamemnone Atrida,
Latior vero humeris et pectoribus visu.
Arma quidem ei jacent super terram almam ; 195
Ipse vero, aries veluti, obit ordines virorum.
Arieti ipsum ego assimilo densi velleris,
Qui ovium magnum gregem oberrat candidarum."

Huic autem respondit deinde Helena Jove nata :
Iste porro, *est* Laërtiades solers Ulysses, 200

Qui nutritus est in populo Ithacæ, asperæ licet,
 Sciens omnimodosque dolos et consilia prudentia."

Hanc autem Antenor prudens contra locutus est :

"O mulier, profecto valde hoc verbum verum es locuta ;
 Jam enim et huc olim venit nobilis Ulysses, 205
 Tui causa legatus, cum bellicoso Menelao ;
 Hos autem ego hospitio-accepi, et in ædibus humaniter-
 tractavi

Amborumque indolem perspexi et consilia prudentia.
 At cum jam Trojanis congregatis essent,
 Stantibus quidem, Menelaus eminebat latis humeris ; 210
 Ambobus autem sedentibus, augustior erat Ulysses.
 Sed cum jam verba et consilia omnibus texebant,
 Certe quidem Menelaus succincte concionabatur,
 Pauca quidem, sed valde argute ; quoniam non multilo-
 quus erat,

Neque verbis aberrans, quamvis ætate minor erat. 215
 Sed cum jam solers surrexisset Ulysses,
 Stabat, deorsumque despiciebat in terram oculis de-
 fixis ;

Sceptrum vero neque retrorsum, neque in anteriorem-par-
 tem movebat,

Sed immotum tenebat, imperito viro similis ;
 Dixisses iracundum aliquem esse, stultumque itidem. 220
 At cum jam vocemque magnam ex pectore mitteret,
 Et verba imbribus nivalibus similia hibernis :
 Non deinde cum Ulysse contendisset mortalis alius :
 Non tunc adeo Ulyssis mirabamur speciem intuentes."

Tertio rursus Ajacem conspicatus, interrogabat se-
 nex : 225

"Quisnam item iste alius Achivus vir validusque magnus-
 que,

Eminens in Argivis tum capite tum latis humeris ?"

Huic autem Helena sinuoso-peplo induta respondit, nobi-
 lissima mulierum :

“Hic quidem, Ajax est ingens, propugnaculum Achivo-
rum;

Idomeneus autem illinc inter Cretenses, deus veluti, 230

Stat: circum vero ipsum Cretensium duces congregati
sunt.

Sæpe eum hospitio excepit bellicosus Menelaus

Domo in nostra, quum ex Creta venisset.

Nunc vero alios quidem omnes video vividis oculis Achi-
vos,

Quos facile cognoverim, nomenque protulerim; 235

Duo vero non possum conspicere principes populorum,

Castoremque equorum domitorem, et pugilatu strenuum

Pollucem,

Germanos-fratres, quos mihi una peperit mater.

Aut non secuti sunt Lacedæmone ex amœna,

Aut huc *illi* quidem secuti sunt navibus in pontigradis; 240

Nunc vero nolunt pugnae interesse virorum,

Dedecora veriti et probra multa, quæ mihi sunt.”

Sic dixit: hos autem jam continebat alma tellus

In Lacedæmone istic, dilecta in patria terra.

Præcones autem per urbem, deorum ferebant sacra ad
fœdus firmum, 245

Agnos duo, et vinum lætum, fructum telluris,

Utre in caprino; ferebat etiam cratera splendidum

Præco Idæus et aurea pocula,

Excitabatque senem adstans, *his* verbis:

“Surge, Laomedontiade; vocant optimates 250

Trojanorumque equum-domitorum, et Achivorum ære-lori-
catorum,

In campum descendere, ut fœdus firmum feriat:

Quippe Alexander et bellicosus Menelaus

Longis hastis dimicabunt de muliere;

Victorem autem mulier et opes sequentur: 255

Cæteri vero, amicitia et fœderibus firmis percussis,

Incolemus *nos* Trojam glebosam; illi autem revertentur

In Argos aptum-equis et in Achaïam pulcras mulieres habentem."

Sic dixit; cohorrui autem senex, jussitque socios
Equos jungere; illi vero impigre paruerunt. 260
Ascendit itaque Priamus, ac lora traxit retrorsum:
Juxtaque eum Antenor perpulcrum ascendit currum.
Illi utique per Scaëas portas in campum dirigebant veloces
equos.

At ubi jam venerunt ad Trojanos et Achivos,
Ex equis descendentes in terram aliam, 265
In medium Trojanorum et Achivorum processerunt.
Surrexit autem statim deinde rex virorum Agamemnon,
Surrexit etiam Ulysses solers; at præcones, conspicui
Res necessarias ad fœdera fida deorum cogeant, cratere autem
vinum

Miscebant; ac regibus aquam supra manus fuderunt. 270
Atrides vero, districto manibus cultro,
Qui ei ad ensis magnam vaginam semper pendebat,
Agnorum ex capitibus abscidit pilos et eos postea
Præcones Trojanorum et Achivorum distribuerunt principibus.

Inter eos vero Atrides alta voce precabatur, manibus sublatis: 275

"Jupiter pater, qui ab Ida imperas, augustissime, maxime,

Solque, qui omnia adspicis, et omnia audis,
Et Flumina, et Tellus, et qui sub terra mortuos
Homines punitis, quicunque perjurium juraverit,
Vos testes estote, et conservate fœdus fidum: 280

Si quidem Menelaum Alexander interfecerit,
Ipse deinceps Helenam retineto, et opes omnes;
Nos vero in navibus redeamus pontum-transeuntibus:
Sin autem Alexandrum interfecerit flavus Menelaus,
Trojani exinde Helenam et opes omnes reddunto, 285
Multam vero Argivis pendunto, quam convenit,

Quæque etiam posteros inter homines sit *memorata*.
 Sin autem mihi multam Priamus Priamique filii
 Pendere noluerint, Alexandro prostrato:
 Tum ego etiam deinde pugnabo, gratia multæ, 290
 Hic manens, usque dum finem belli invenero."

Dixit, et fauces agnorum abscidit sævo ferro;
 Et hos quidem deposuit super terram palpitantes,
 Anima carentes: nam vires ademerat ferrum.
 Vinum insuper ex cratere haustum poculis 295
 Effundebant, et vota faciebant diis immortalibus.
 Sic autem aliquis dicebat Achivorumque Trojanorumque.

"Jupiter augustissime, maxime, et immortales dii cæ-
 teri;
 Utri priores contra fœdus offenderint,
 Ipsis sic cerebrum humi fluat, sicut hoc vinum, 300
 Ipsorum, et liberorum; uxores vero cum aliis concum-
 bant."

Sic dicebant; nec tamen ipsis *votum* ratum faciebat Sa-
 turnius.

Inter eos autem Dardanides Priamus verba fecit:

"Audite me, Trojani, et bene-ocreati Achivi;
 Equidem ego abeo ad Ilium ventosum 305
 Retro, quia nullo modo sustinebo oculis videre
 Pugnantem dilectum filium cum bellicoso Menelao.
 Jupiter nimirum hoc scit et immortales dii reliqui,
 Utri mortis finis fato-destinatus sit."

Dixit, et in currum agnos posuit diis-par vir, 310
 Et ascendit ipse, ac lora traxit retrorsum;
 Juxtaque eum Antenor perpulcrum ascendit currum.
 Hi quidem itaque reversi, ad Ilium abibant.

Hector vero Priami filius et nobilis Ulysses
 Locum quidem primum dimensi sunt: ac deinde 315
 Sortes in galea ærea quatiebant acceptas,
 Uter prior emitteret æream hastam.
 Populi interim supplicabant, diisque manus elevabant;

Sic autem aliquis dicebat Achivorumque, Trojanorumque.

“Jupiter pater, qui ab Ida imperas, augustissime maxime : 320

Uter horum facinorum inter utrosque auctor fuerit,

Hunc da interemtum subire domum Orci ;

Nobis vero rursus amicitiam et foedus ratum fieri.

Sic quidem dixerunt ; concutiebat vero ingens, expedite-
pugnam-ciens Hector,

Retro aspiciens ; Paridis autem illico sors exiliit. 325

Illi deinde consederunt secundum ordines, ubi unicuique

Equi veloces, et varia arma jacebant.

At circa humeros induit arma pulcra

Nobilis Alexander, Helenæ maritus pulcras-comas-ha-
bentis.

Ocreas quidem primum circa tibias posuit 330

Pulcras, argenteis fibulis apte-junctas ;

Tum postea thoracem circa pectora induebat

Sui fratris Lycaonis ; habilis enim erat ipsi ;

Circa autem humeros suspendit ensem argenteis clavis dis-
tinctum,

Æreum ; ac postea scutum magnumque solidumque. 335

Capiti vero forti galeam affabre-factam imposuit,

Setis equinis comantem ; terribiliter vero crista desuper
nutabat ;

Sumsitque robustam hastam, quæ ipsius manibus apta erat.

Pari autem modo et Menelaus Mavortius arma induebat.

Hi igitur postquam ex utraque acie armati erant, 340

In medium Trojanorum et Achivorum processerunt,

Torvum intuentes ; stupor autem occupabat aspicientes

Trojanosque equorum-domitores, et bene-ocreos Achi-
vos.

At *hi* propius steterunt dimenso in loco,

Quassantes hastas, sibi invicem irati. 345

Prior autem Alexander emisit longam hastam,

Et feriit Atridæ scutum undique æquale,

Neque perrupit æs ; inflexa est enim ei cuspis
 Scuto in valido. At secundus impetum fecit ferro
 Atrides Menelaus, precatus Jovem patrem. 350

“Jupiter rex, fac *me* ulcisci, qui me prior injuria
 affecit,

Scelestum Alexandrum, et meis sub manibus sterne ;
 Ut quisque horrescat etiam posterorum hominum,
 Hospitem injuria afficere, qui hospitalitatem exhibuerit.”

Dixit, et vibratam emisit longam hastam, 355
 Et feriit Priamidæ scutum undique æquale ;
 Per scutum sane penetravit fulgidum rapida hasta,
 Et per thoracem affabre-factum infixæ est ;
 Penitus porro juxta ile discidit tunicam
 Hasta ; ille vero inclinatus est, et evitavit mortem
 atram. 360

Atrides autem educto ense argenteis-clavis distincto,
 Percussit attollens galeæ conum ; super eo vero
 In triaque et quatuor frusta disruptus excidit manu.
 Atrides autem ingemuit, suspiciens in latum cœlum :

“Jupiter pater, nullus deorum exitiosior alius ; 365
 Certe speraveram *me* ulturum Alexandrum de injuria :
 Nunc autem mihi in manibus fractus est ensis ; mihi que
 hasta

Emissa est manibus irrita, neque sum assecutus ipsum.”

Dixit, et irruens galea *eum*prehendit setis-equinis-densa,
 Trahebatque conversus ad bene-ocreatos Achivos ; 370
 Præfocabat autem eum acupictum ligamen tenero sub ju-
 gulo,

Quod ipsi sub mento retinaculum adstrictum erat galeæ ;
 Et pertraxisset utique, et immensam tulisset gloriam,
 Nisi cito sensisset Jovis filia Venus,
 Quæ ipsi rupit lorum bovis-vi-occisi : 375

Inanis autem galea simul sequebatur manum robustam.
 Eam quidem tum heros ad bene-ocreatos Achivos
 Projecit contorquens, sustuleruntque delecti socii.

At ille iterum irruit interficere cupiens
 Hasta ærea : hunc autem eripuit Venus 380
 Facile valde, utpote dea, cooperuitque caligine multa ;
 Collocavitque in thalamo suaveolenti, fragrante suffi-
 mentis.

Ipsa autem Helenam vocatura abiit ; hanc autem invenit
 Turri in alta, circumque Troades magno numero erant.
 Manu vero, odora veste concussit prehensam, 385
 Anuique eam similis facta grandævæ allocuta est
 Lanificæ, quæ ipsi Lacedæmone habitanti
 Carpebat lanas pulcras, maximeque ipsam diligebat :
 Huic se cum assimilasset, allocuta est diva Venus :

“ Huc veni, Alexander te vocat, ut domum redeas ; 390
 Ille ipse in thalamo et tornato lecto
 Et pulcritudine splendens, et vestibus ; neque dixeris
 Cum viro *armis*-congressum illum rediisse, sed ad cho-
 ream

Ire, vel a chorea modo cessantem sedere.”
 Sic dixit ; huic autem animum in pectore commovit ; 395
 Atque ut vidit deæ perpulcrum collum,
 Pectusque amabile, et oculos *vibranti-splendore*-coruscantes,
 Expavit inde, verbaque fecit, dixitque :

“ Improba, quid me his cupis decipere ?
 An in aliquam me ulterius urbium bene-habitatarum 400
 Abduces, vel Phrygiæ, vel Mæoniæ amœnæ,
 Si quis tibi et illic amicus, articulate-loquentium homi-
 num ?

Num, quia nunc nobili Alexandro Menelaus
 Victo, vult odiosam me domum abducere,
 Ideo jam nunc huc dolos-struens advenisti ? 405
 Sede apud ipsum profecta, deorum vero abrenuncia vias,
reditum ad deos,
 Neque unquam tuis pedibus revertaris in Olympum ;
 Sed semper circa illum æumnas-perfer, et eum fove *mini-*
strando,

Donec te vel uxorem fecerit ille vel ancillam.
 Illuc autem ego non ibo, (indigna res utique esset) 410
 Illius adornatura lectum. Troades sane me postea
 Omnes vituperabunt; sustineo vero dolores immensos
 animo."

Hanc autem irata allocuta est diva Venus:
 "Ne me irrites, misera, ne irata te deseram,
 Tantumque te odio habeam, quantum jam mirifice
 amavi. 415

In medio autem utrorumque struam odia perniciose
 Trojanorum et Danaorum; tu vero malo fato pereas."

Sic dixit; expavit vero Helena Jove prognata;
 Ivitque, cooperta peplo candido splendido,
 Tacite; omnesque Troadas latuit: præibat autem dea. 420
 Hæ vero ubi in Alexandri domum pulcram venerunt,
 Ancillæ quidem deinde velociter ad munera sua converte-
 bantur:

Ipsa autem in altum thalamum ascendit nobilissima mulie-
 rum.

Ei autem sellam prehensam Venus blanda
 Ex adverso Alexandri dea deposuit ferens; 425
 Ibi sedit Helena, filia Jovis Ægiochi,
 Oculis aversis, virumque objurgavit hac oratione:
 "Venisti ex pugna; utinam illic periisses,
 A viro interfectus forti, qui meus prior maritus erat.
 Certe quidem antea gloriabar, bellicoso Menelao, 430
 Tuisque viribus et manibus, et hasta, te præstantiorem
 esse;

Sed vade nunc, provoca bellicosum Menelaum
 Rursus pugnare contra; at te ego
 Desistere moneo, neque flavum Menelaum
 Contra pugnam pugnare, et præliari 435
 Temere; ne forte ab ipso hasta interficiaris."

Hanc autem Paris verbis respondens est allocutus:
 "Ne mihi, mulier, acerbis opprobriis animum incessas.

Nunc quidem enim Menelaus vicit cum Minerva :
 Illum vicissim ego *forte alias vincam* ; nam dii adsunt et
 nobis. 440

Sed age in gratiam redeamus concumbentes ;
 Non enim unquam me sic amor mentem complexus est,
 Ne *tunc quidem*, quando te pridem Lacedæmone ex amœna
 Navigabam rapta in transeuntibus-pontum navibus,
 Insula vero in Cranaë junctus sum amore et concubitu ; 445
 Sicut te nunc amo, et me dulce desiderium capit."

Dixit, et præibat in lectum ascendens, simulque seque-
 batur uxor.

Hi quidem igitur in tornatis cubuerunt lectis.
 Atrides vero [*Menelaus*] per turbam ruebat, feræ similis,
 Sicubi conspicaretur Alexandrum divina-forma-prædi-
 tum. 450

Verum nullus poterat Trojanorum inclytorumque auxilia
 torum

Ostendere Alexandrum tunc bellicoso Menelao :
 Nec enim propter amicitiam abscondissent, si quis vidisset ;
 Æque enim ipsis omnibus odio erat, atque mors atra.
 Inter hos autem locutus est rex virorum Agamemnon : 455
 " Audite me, Trojani, et Dardani, et auxiliatores ;
 Victoria quidem manifesta est bellicosi Menelai ;
 Vos igitur Argivam Helenam et opes cum ipsa
 Reddite, et multam persolvite, quam oportet,
 Quæque et posteris hominibus memoretur." 460
 Sic dixit Atrides : comprobabant autem cæteri Achivi.

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" Atridæque, et alii bene-ocreata Achivi,
 Vobis quidem dii dent, cœlestes domos habitantes,
 Exscindere Priami urbem, feliciterque domum reverti :
 Filiam autem mihi liberate dilectam, et pretium accipite,
 Reveriti Jovis filium longe-jaculantem Apollinem."
 Tunc alii quidem omnes comprobarunt Achivi,

Reverendumque esse sacerdotem, et splendidum accipien-
dum pretium :

At non Atridæ Agamemnoni placuit animo;
Sed contumeliose dimisit, minacemque sermonem addidit :
“ Ne te, senex, cavas ego apud naves offendam
Vel nunc, commorantem, vel posthac, reversum ;
Ne forte tibi non prosit sceptrum et infula dei.
Hanc autem ego non liberabo ; quin potius ipsam et senec-
tus invadet

Nostra in domo, Argis, procul a patria *sua*,
Telam percurrentem, et præsto stantem ad meum lectum.
Verum abi ; ne me irrita ; salvus ut redeas.”

Sic dixit ; timuit autem senex, et paruit mandato ;
Ivitque tacitus juxta littus multum-strepentis maris,
Et multum deinde seorsum iens precatus est senex
Apollinem regem, quem pulcricoma peperit Latona :
“ Audi me, splendidum-arcum-gerens, qui Chrysen tueris,
Cillamque eximiam, Tenedoque potenter imperas,
Smintheu : si quando tibi venustum templum coronavi,
Vel si quando tibi pingues coxas cremavi,
Taurorum et caprarum, hoc mihi perfice votum :
Pendant-poenas Danaï ob meas lacrymas tuis sagittis!”

Reverendique esse sacerdotem, et splendidum accipiem
 dum pretium:
 At non Atreus Agamemnoni placuit animo;
 Sed contumeliose dimisit, minacemque sermonem addidit:
 "Ne te, senex, cava ego apud naves ostendam
 Vel nunc, commorantem, vel posthac, revertam;
 Ne forte tibi non praestit scorpion et infusa dei.
 Hanc autem ego non liberabo; quin potius ipsam et senec-
 tes invadet."
 Nostre in domo, Argis, procul a patris tui,
 Telam percurrentem, et praesto stantem ad meum lectum,
 Verum abi; ne me iritas; salvis ut redens.
 Sic dixit; timuit autem senex, et parvit mandato;
 Istitque tacitus iuxta litus multum-strepentis maris,
 Et multum deinde aeorum iens precatus est senex
 Apollinem regem, quem pulchrissimam peperit Iatona:
 "Audi me, splendidum-arcum-gerens, qui Chrysen tuus,
 Cillamque eximiam, Tenedoque potenter imperas,
 Seminebant ei quando tibi venustum templum coronavi,
 Vel ei quando tibi pingues coxas cremavi,
 Tevotum et capistrum, hoc mihi perlice votum:
 Pendant poenas Danaï ob meas lachrymas tuas sagittis!"
 Sic dixit, et cunctis precibus supplicibus
 Quoque precibus, et cunctis supplicibus
 Sic dixit, et cunctis precibus supplicibus

"Atreusque, illi bene a senex, Atreus,
 Vobis quidem, et cunctis domus habitantes,
 Excindere Priam regem, folletque domum reverti;
 Filiam autem mihi dote dactata, et pretium accipere,
 Reverti Jovis illam longe-pudentem Apollinem."
 Tunc illi quidem omnes comprobarunt Actem.

INITIORUM HOMERICORUM

GRAMMATICA.

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ΑΓΑΜΑΙ

Α

*ΑΓΑΜΑΙ, fut. 1. ἀγάσομαι, ab ἀγάζομαι, admiror, laude prosequor, suspicio; aliquando invideo; hinc ἀγαυός, ἡ, ὄν, admirandus, splendidus; ab ἄγῃ, ης, ἡ, admiratio; sed ἄγῃ, ης, ἡ, fractura, et littus. [Γ. 180.]

*Αγαμος, ἀμου, ὁ καὶ ἡ, coelebs; ἀ γαμέω, uxorem ducō; vel quasi ἄδαμος, indomitus; γάμος enim est δάμος, nuptiæ jugum est. [Γ. 40.]

*Αγαυός, ἡ, ὄν, præclarus, venerandus, superbus; ab ἀγάω, miror. [Γ. 268.]

*Αγγελίας, poet. gen. ου, ὁ, nuntius, legatus; ab ἀγγέλλω, nuntio; ἀγγελίης, Ion. pro ἀγγελίας. [Γ. 206.]

*Αγγος, εος, τὸ, vas unumquodque, urna; ἀπὸ τοῦ ἄγειν, quidd in iis res ferantur et portentur. [B. 471.]

*Αγελεία, ας, ἡ, prædas agens, prædatrix. Minervæ epithet. ab ἄγω, ducō, et λεία, ας, ἡ, præda. [Δ. 128.]

*Αγινέω, ducō, poet. ab ἄγω, idem. [Σ. 491.]

*Αγκάλις, ἰδος, ἡ, ulna, aut et ἀγκάλη· sed usitatiorēs sunt ἀγκάλαι, et ἀγκαλίδες· ab ἀγκαί, ulnæ; quod ab ἀγκών, ὦνος, ὁ, cubitus. [Σ. 554.]

*Αγλαία, ας, ἡ, Ion. ἀγλαίη, splendor, pulchritudo; ab ἀγλαός, οὔ, splendidus; quod ab αἴγλη, splendor, et ornatus; dicitur autem αἴγλη, ης, ἡ, quasi ἐφ' ἣ τις ἀγάλλεται, quo quis ornatur; vel παρὰ ἄγαν ἄλλεσθαι, quia splendida micant, et salire videntur. [Ζ. 510.]

*Αγλαός, οὔ, splendidus, præclarus; ab ἀγάλλω, orno, per metath. hinc ἄγαλμα,

ΑΘΥΡΜΑ

ατος, τὸ, ornamentum; item statua, δ. 144. [A. 23.]

*Αγνος, ὄνου, ὁ καὶ ἡ, qui gignere non potest, innatus. [Γ. 40.]

*Αγός, οὔ, ὁ, vel ἡ, dux, ab ἄγω, ducō. [Γ. 231.]

*Αγριος, ἴα, ον, adjectivè, agrestis; τὰ ἄγρια, substantivè, ε. 52. ab ἀγρός, οὔ, ὁ, ager. [Γ. 24.]

*Αγχω, f. ξω, strangulo; hinc ἀγκτήρ, ἥρος, ἡ, funis, et ἀνδραγχος, ου, ὁ, qui strangulat. [Γ. 371.]

*Αδέω, f. ἥσω, placeo; ἀδέω, f. ἥσω, tædio afficior. [Γ. 173.]

*Αεθλος, ου, ὁ, vel ἄθλος, in oratione solutá, certamen, labor; ἀ τλῶ, præfixo a epitatico, et τ mutatur in θ. [Γ. 126.]

*Αελλής, έος, ὁ καὶ ἡ, turbidus, procellosus; ab ἄελλα, ης, ἡ, procella. [Γ. 13.]

*Αερσίπους, οδος, ὁ καὶ ἡ, celer; ab ἀήρ, έρος, ὁ, aër, et ποῦς, δός, ὁ· vel ab ἀείρω, tollo. [Γ. 327.]

*Αζω, et ἄζομαι, cum reverentiâ timeo, veneror, colo. Eustath. derivat à χάζω, recedo; quoniam quem veneramur, ei viâ cedimus: ἄζω cum leni spiritu, sicco, arefacio: ἀζόμενοι, part. præ. med. [A. 21.]

*Αθίσφατος, ατου, ὁ καὶ ἡ, vehemens, nimius: quasi ὁ οὐδὲ θεός φατίζοι, quod ne Deus ipse quidem possit effari, ab α priv. et θέσφατος, θ. 477. fatalis, divino ore pronuntiatus: à θεός, et φατός, à φημί· hinc θέσφατα, responsa divina, Od. α. 507. [Γ. 4.]

*Αθυρμα, ατος, τὸ, lusus, propriè, puerilis; ab ἀθύρω, ludo ut puer, quisquillas colligens humi et construens; item, ludo, in genere: ab α et θύρα, ας, ἡ, janua; extra

fores enim potius, quàm in domo luditur, [O. 363.]

Αἴγειος, ου, ὁ καὶ ἡ, caprinus, hircinus; ab αἴξ, γός, ἡ, capra. Αἴγιος, proprium, ut β. 574. Αἴγιος νῆσος, Ægea insula; dicitur quoque Αἴγεος, Odyss. ι. 196. caprinus. [Γ. 247.]

Αἰδέομαι, f. έσομαι, revereor, veneror, erubesco, admiror, fut. έσομαι et ήτομαι· ab αἰδώς, pudor, verecundia, reverentia, quod ab α privativo, et ιδεῖν, quod pudor cogat oculos avertere: unde proverb. αἰδώς ἐν ὀφθαλμοῖς· αἰδεῖσθαι, præ. inf. pass. [A. 23.]

Αἰδηλος, ου, ὁ καὶ ἡ, obscurus, tenebricosus, inexpectatus; ab α privat. vel, valde lucidus; ab α epitativo, et δηλος, manifestus, vel exitiosus, edax, nocivus, improbus; ab ἀστρεητικῶ, et ἴζω· πῦρ αἰδηλον, dicitur quod nunquam quiescat, et semper in motu sit; vel ab αἰ, semper, et δηλέω, lædo, noceo; vel ab αἰδης, ου, ὁ, tartarus; vel denique, ab α, et εἶδω, video. [B. 455.]

Αἰδεις, ὁ καὶ ἡ, gen. έως, imperitus; hinc αἰδρεία, ας, ἡ, η. 198. imperitia; ab α priv. et ιδρεία, ας, ἡ, peritia; quod ab εἶδω, scio: est et αἰδρή, Od. μ. 41. [Γ. 219.]

Αἱματόεις, cruentus, cruentatus. [I. 326.]

Αἰνῶς, aliquando valde, propriè graviter, horrendè; ab αἰνός, ἡ, ὄν, gravis. [Γ. 158.]

Αἰξ, αἰγός, ἡ, capra; interdum αἴξ, γός, ὁ, caper, quod Attico more usurpari vult Eustathius; ab αἰσσω, prosilio, ruo, ut sit primum αἰξ, deinde per Synæresin αἴξ. [A. 41.]

Αἰολόπωλος, πώλου, ὁ καὶ ἡ, varios, seu veloces eques habens; à πάλλω, moveo, vario, et πῶλος, ου, propriè pullus equinus; aliquando puer, vel puella. [Γ. 186.]

Αἰπόλος, ου, ὁ, caprarius; hinc αἰπόλιον, ου, τὸ, grex caprarum; ab αἴξ, αἰγός, ἡ, capra, et πολέω, versor; vel περὶ τὰ αἰπὰ πολῶν, qui versatur in locis arduis atque præruptis, ubi solent pasci capræ. [B. 474.]

Αἶσα, ης, ἡ, officium, ut híc; aliquando fatum; ut α. 416. parca, υ. 127. sors, ω. 224. pars, σ. 327. [Γ. 59.]

Ἀκέων, tacitè, nè hiscendo quidem. Frequenter participialiter, fæmin. ἀκέουσα· ab ἀκὴν, quod ab α privativo, et χαίνω, dehisco, mutata aspera in tenuem, tacitè et sine ostentatione. Vide ἀκὴν, γ. 95. [A. 34.]

Ἀκὴν ἐγένοντο σιωπῇ, fuerunt taciti. Vid. α. 34. [Γ. 95.]

Ἀκοστέω, fut. ήσω, hordeo saginor, pascor; ab ἀκοστή, ης, ἡ, hordeum. [Z. 506.]

Ἀλεείνω, fugio, vito; ab ἀλέω, significante vito, caveo; sed primario, molo: sed ἀλεαίνω, caleo. [Γ. 32.]

Ἀλείτης, ου, ὁ, peccator, sceleratus, impius, idem ἀλιτρός, οὔ, θ. 361. ab ἀλείτω, ἀλίτω, ἀλιτέω, et ἀλιτράινω, pecco; ἀπὸ τῆς λιτῆς, quasi passus repulsum precationis; potest derivari ab ἀλάομαι, vagor; hinc ἀλιτήμων, ονος, ὁ, peccator, ω. 157. [Γ. 28.]

Ἀλεύατο, pro ἡλεύσατο, 3. sing. aor. 1. med. verbi ἀλεύω, devito, fugio: quod pro ἀλέω, idem, epenth. του υ. [Γ. 360.]

Ἀλκιμος, ου, ὁ καὶ ἡ, vel ἄλκιμος, η, ον, robustus, validus; ab ἀλκή, ης, ἡ, robur. [Γ. 338.]

Ἀλλήλων, dat. ἀλλήλοις, et fæm. αἰς, accus. ους, fæm. ας, neut. α, est defectivum, invicem, alter alterum, alii alios; ab ἄλλος, η, ον. [Γ. 9.]

Ἀλλοδαπός, ἡ, ὄν, extraneus, alienigena; ab ἄλλος, η, ον, et δάπεδον, ου, τὸ, pavimentum, solum; vel à δᾶ, Dor. pro γᾶ, vel γῆ, terra, et πέδον, solum, campus. [Γ. 48.]

Ἀλφειβοῖαι, ὧν, αἱ, quæ boves inveniunt; virgines sic dicuntur, quæ propter formam sponso inveniunt, à quibus munera accipiunt, boves potissimum; ab ἀλφέω, invenio. [Σ. 593.]

Ἄμα, simul; ἄμυθις, poet. pro ἄμα, Iliad. ι. 6. [Γ. 1.]

Ἀμαλλοδετής, ηρος, ὁ, manipulorum ligator; ab ἄμαλλα, ης, ἡ, manipulus, παρὰ τὸ ἄμα ἀολλίζεσθαι χερσὶ τὰς στάχυνας, quod omnes spicæ manu colligantur, et δέω, ligo, [Σ. 552.]

Ἀμαρτοεπής, έος, ὁ καὶ ἡ, qui dicendo peccat, aut decipit; ab ἀμαρτάνω, pecco, et ἔπω, dico. [Γ. 215.]

Ἀμάω, f. ήσω, et ομαι, meto, congreco, colligo; idem διαμάω· item, scindo, metaph. ut híc; hinc ἄμνητος, ου, ὁ, messis, et ἄμη, ης, ἡ, falx. [Γ. 359.]

Ἀμείνω, meliorem, ἀμείνων, ονος, neut. plur. ἀμείνονα, οα, ω. [Γ. 11.]

Ἀμμορος, pro ἄμορος, ου, ὁ καὶ ἡ, expers, ζ. 410. ab α et μόρος. [Σ. 489.]

Ἀμοιβαδῖς, alternatim; ab ἀμείβω. [Σ. 506.]

Ἀμπεπαλὼν, οὔσα, ὄν, sursum vibrans, poet. pro ἀναπαλὼν, ab ἀνὰ, et πάλλω, vibro: cum reduplicatione in aor. 2. [Γ. 355.]

Ἀμύνω, propello, propulso, arceo, defendo; opitulator, juvo, faveo, tueor. Δαναοῖσι ἀεικέα λοιγὸν ἄμυνον, remove a Danais indignam pestem. α. 456. δούλιον ἦμαρ ἀμύνειν, servitutem arcere, propulsare. ζ. 463. ἀμύνει οἷσι τέκεσσι, opem fert liberis suis. [Π. 265.]

Ἀμφιβαίνω, circumeo, lastro, protego: ab ἀμφι, circum, et βαίνω, βήσομαι, βέβηκα, gradior. [A. 37.]

Ἀμφίπολος, ὅλου, ὁ καὶ ἡ, famulus, et famula, quasi περὶ τὴν δέσποιναν πολοῦσα, circa dominam versans; ab ἀμφι, et πολέω, versor; hinc ἀμφιπολεύω, famulor, Odys. σ. 253. [Γ. 143.]

Ἀμφω ἐζομένω, pro ἀμφοῖν. [Γ. 211.]

Ἄν, pro ἄνα· hoc autem per apoc. pro ἀνάστα, quod pro ἀνέστη, omisso augmento, et η mutato in α, est aor. 2. ind. 3. sing. à verbo ἀνίστημι, surgere facio, cujus aor. 2. ut et simplicis ἵστημι, neutram vel passivam significationem habet; adeò ut ἀνέστη, pro quo ἀνάστα, pro quo ἄνα, retracto accentu, significet, surrexit; est et ἄνα pro ἀνάστηθι, surge, 2. sing. aor. 2. imperat. Vide ζ. 331. est et ἄνα, voc. ab ἄναξ. γ. 351. [Γ. 268.]

Ἄνα, vocat. poët. τοῦ ἄναξ. [Γ. 351.]

Ἀναθρόσκων, οὔσα, ον, insiliens, part. præs. verbi ἀναθρόσκω. [N. 140.]

Ἀναιδής, ὁ, ἡ, τὸ ἀναιδές, invecundus, importunus; item asper pro ὀκρυβείς, εἶσα, εν. [N. 139.]

Ἀναιρέω, aufero, tollo, in manus sumo. Ἀνέληται aor. 2. med. subj. [Π. 10.]

Ἀνασπενάχω, ingemo, graviter ingemisco, vehementer suspiro. [Σ. 315.]

Ἀναχωρέω, fut. ἴσω, recedo; à χωρέω, eo, accedo; item, capax sum; à χῶρος, ου, ὁ, locus: ἀνεχώρησε, 3. sing. aor. 1. [Γ. 35.]

Ἀνδάνω, poët. placeo: ab ἄδω, expleo, placeo, cujus imperf. et ind. 2. ἔαδον pro ἦδον, Æolic. εὔαδον ind. 1. ἔασα pro ἦσα· præt. med. ἦδα, pro quo poët. ἔαδα· vel ab ἦδω, suavitate afficio, ut λανθάνω, à λήθω· ἦνδανε, 3. sing. imperf. ind. [A. 24.]

Ἀνεγνάμφθῃ, flectebatur, 3. sing. aor. 1. pass. verbi ἀναγνάμπτω. [Γ. 348.]

Ἄνευ, sine, hinc ἀπ᾿ἀνευθε, seorsum, procul, ab ἀνευθε idem quod ἄνευ. [A. 35.]

Ἀνθεμέις, ὅεσσα, οεν, floridus; ab ἄνθος, εος, τὸ, flos. [B. 467.]

Ἀντιάνειρα, ας, ἡ, virago, viris æquipa-

randa: Amazonum epitheton; ab ἀντι, et ἀνὴρ, ἕρος vel δρὸς. [Γ. 189.]

Ἀντιάω, f. ἄσω, obviam eo, repugno, instruo; particip. ἀντιῶσα, sed poët. ἀντιόωσα, ab ἀντί. [A. 31.]

Ἀντικρὺ, adverb. è regione, ex adverso; apertè; palam; ab ἀντι, præpos. [Γ. 359.]

Ἀπαλδς, ἡ, ὄν, mollis, tener, pro ἀφαλδς, idem, Ion. quasi tactui cedens; ab ἀπτομαι, tango, attingo, ab ἄπτω, necto. [Γ. 371.]

Ἀπετρωπῶντο, non audebant, aversi fuerunt in fugam; à τρωπάω, converto, in fugam eo; quod à τρέπω. [Σ. 585.]

Ἀπεχθαίρω, odio prosequor: ἀπήχθηρα, aor. 1. ab ἐχθαίρω, idem; ab ἐχθος, εος, τὸ, odium. [Γ. 415.]

Ἀπτὴν, ἦνός, ὁ καὶ ἡ, implumis, volare non potens; ab α priv. et ἵπταμαι, volo, volas: in dativo sing. ἀπτῇνι, inde ἀπτῆσι. [I. 323.]

Ἀπτομαι voce med. nector, jungo me, comprehendo, tango, amplector. Ἀπτω voce activa significat necto, nunquam tango. [Π. 9.]

Ἀράομαι, deprecor, imprecor: aliquando in bonam partem, precor; ab ἀρά, ἄς, ἡ, preces, imprecatio. hic ἡεῖθ' pro ἡεῖτο, est 3. sing. imperf. ἡεῖετο, ἡεῖτο. [A. 35.]

Ἀραρα, præt. med. verbi ἄρω, pro ἡρα· hinc ἀραρῶς, υῖα, ὅς. [Γ. 331.]

Ἀργενός, vel ἀργεννός, ἡ, ὄν, albus; ab ἀργός, ἡ, ὄν, ἀργεννῆσι, dat. plur. pro ἀργενναῖς. [Γ. 141.]

Ἀργῆς, ἦτος, albus, candens, Σ. 133. ab ἀργός, ἡ, ὄν, albus: est et ἀργέτι, λ. 817. ab ἀργός, per μεταβολήν, pro ἀργῆς. [Γ. 419.]

Ἀργυρότοξος, ου, ὁ καὶ ἡ, arcum argenteum habens: ab ἀργυρός, οὔ, ὁ, ab ἀργός, ἡ, ὄν, albus; hinc ἀργύρεος, Crasi ἀργυροῦς, et τόξον, ου, τὸ, arcus; à τάζω, extendo. [A. 37.]

Ἀρδμός, οὔ, ὁ, irrigatio, potatio; ab ἄρδω, irrigo, potum præbeo. [Σ. 521.]

Ἀρκτος, ου, ὁ καὶ ἡ, ursus, vel ursula; hic signum coeleste; quod etiam ob similitudinem, ἄμαξα, plastrum, vocatur. [Σ. 487.]

Ἀσκός, ου, ὁ, uter, utris; ab α epitatico, et σχέω, contineo; vel, σχίζω, lacero. [Γ. 247.]

Ἀσπαίρω, et ἀσπαρίζω, tremo, singultio, palpito, Att. pro σπαίρω, propriè de iis qui morti obluctando animam efflant. [Γ. 293.]

Ἀσπετος, ου, ὁ καὶ ἡ, immensus, ad cuius magnitudinem consequi non possumus; ab ἔσπομαι, sequor. [B. 455.]

Ἀσταχυς, υος, ὁ καὶ ἡ, spica, arista, totæ

fruges cum spicâ et culmo, ut *hîc*, pro *στάχυς*, υος, ὁ, spica, addito α, ut pro *σταφῖς*, ἰδος, ἡ ἀσταφῖς, uva passa; *στάχυς* autem derivatur à *στίξ*, ordo; à *στείχω*, secundum Martin. *Harmarus* autem deducit à *στάω*, et *χύω*, fundo: *seges* suo stat caule, et *spicæ* fluitant, quasi à vento fusæ. [B. 149.]

Ἀσφαλῆς, ἑος, ὁ καὶ ἡ, minimè lubricus, tutus, qui non potest everti, sine impedimento aliquid faciens: à quo ἀσφαλέως, adverb. à σφάλλω, aliquando evertō. [N. 141.]

Ἀτάρβητος, ου, ὁ καὶ ἡ, intrepidus; à *ταρβέω*, ante; est et ἀταρβῆς, ἑος, ὁ καὶ ἡ, idem, *Iliad.* v. 299. [Γ. 63.]

Ἀταρπιτός, idem quod ἀταρπός, οὔ, ἡ, semita, ε. 741. ab α priv. et *τρέπω*, pro ἀτραπιτός, et ἀτραπός. (Σ. 565.)

Ἀτειρής, ἑος, ὁ καὶ ἡ, indomitus; à *τείρω*, affligo, vexō, domo, conficio, et α privat. [Γ. 60.]

Αὐγή, ἥς, ἡ, splendor, ab αὔω, uro. [B. 456.]

Αὔθις, rursus, pro αὔ, rursus; item αὔτις, ut *hîc*: et αὔθι pro αὔθις et αὔτε. [A. 27.]

Αὔπνος, ου, ὁ καὶ ἡ, insomnis: quasi ἀνευ ὕπνου· ab α priv. et ὕπνος, ου, ὁ, somnus. [I. 325.]

Ἀφίει, 3. sing. imperf. ex ἴει, contract. ἴει, pro ἀφίη, ab ἀφίημι, quod est ab ἰέω. [A. 25.]

Ἀφραδέως, imperitè; ab ἀφραδῆς, ἑος, ὁ καὶ ἡ, inconsultus, quasi qui multa loquendo effutit; ab α epitatico, et φράζω, dico, consilium in eo. [Γ. 436.]

Ἀφῶρος, ου, ὁ καὶ ἡ, retrogradus, retro fluens; ab ἀφ, retro, et ῥέω, fluo; est et ἀφῶρος, ου, ὁ καὶ ἡ, σ. 399. fluens citato cursu, quasi αἰφῶρος. [Γ. 313.]

Ἀωγτο, 3. sing. plusquamperf. pass. ab αἶρω, tollo; pleonasm. τοῦ ω. vel fiat ab αἰώρέω, attollo, elevo, suspendo: in pass. pendeo, superbio, plusquamperf. per syncop. et sublato augmento pro ἡῶγτο· nonnulli autem legunt ἄωγτο, 3. sing. plusq. perf. pass. ab ἄωμαι pro ἡωμαι, perf. pass. verbi αείρω. [Γ. 272.]

B

Βέλος, ἑος, τὸ, telum, sagitta, hasta missilis, et quodcunque procul jaculamur, secundum Eustathium; qui tamen alibi affirmat propriè significare sagittæ cuspidem;

et inde per synecdochen totam sagittam nominari. Interdum ictus, vel dolor ex ictu illatus; à *βάλλω*, mitto, ferio, jaculor. *βέλεσσι*, dat. plur. poët. pro *βέλεσι*. [A. 42.]

Βῆ, pro ἔβη, 3. sing. aor. 2. verbi *βαίνω*, quod cætera tempora mutuatur à *βάω*· hoc autem à *βῆμι*, gradior, abeo, ut *hîc*. [A. 34.]

Βῆσαι, αἱ, vallis, concavitas, campus; vel loca arboribus consita, *βήσσης*, dat. plur. Ion. pro *βήσσαις*. Est et sing. num. *βήσσα*, quod fugit Lexicographos. Dixit Homerus καλῇ ἐνὶ βήσση. [Γ. 34.]

Βιβάω, βίβημι, eo, progredior; *βιβάων*, præs. part. *βιβάω*· *βιβάς*, η. 213. part. aor. 2. verbi *βίβημι*, poët. loco *βῆμι*· *βιβάσθω*, idem, ν. 809. à *βαίνω*, vado. [Γ. 22.]

Βοτάνη, ης, ἡ, herba, gramen; à *βόω*, seu *βόσκω*, pascō. [N. 493.]

Βοτὸν, οὔ, τὸ, pecus, armentum, pecudes quæ pascuntur; à *βόσκω*, pascō. [Σ. 521.]

Γ

Γάλως, ἡ, genit. γάλωος, et γάλω, et γαλόως, γαλόω, glos, soror, mariti, vel uxor fratris; à γάλα, κτος, τὸ, lac, quod sint (inquit Harm.) quasi ὁμογάλακτοι, eodem lacte nutriti, eò quod sæpius conviventur. [Γ. 122.]

Γενεά, ἥς, ἡ, genus, origo; Ionic. pro γενεά. [Z. 145.]

Γεραῖος, ἀ, ὄν, senilis, à γέρων, οντος, ὁ, senex; compar. γεραίτερος, superl. γεραίτατος. [A. 35.]

Γέρανος, ου, ἡ, grus: etym. dictum vult quasi γήρδον, ἀπὸ τοῦ τῆς γῆς ἐρευνᾶν σπέρματα· est enim σπερμολόγος, avis. [B. 460.]

Γεραρός, ἀ, ὄν, venerabilis, honorandus, in compar. γεραρώτερος, έρα, ερον, γ. 211. à γέρας, ατος, τὸ, præmium, honor. [Γ. 170.]

Γέρων, οντος, ὁ, senex. Vocat. ὦ γέρον· quasi γέαν ὄρων, quod senes terram præ curvitate inspiciunt: vel ut alii, τῆς γῆς ἐρῶν, quod de sepulturâ solliciti sunt, vel quod mortem appetunt. [A. 26.]

Γῆρας, ατος, τὸ, senectus; quint. declinat. contractorum: sed γέρας, ατος, τὸ, præmium honorarium. [A. 29.]

Γλάγος, εος, τὸ, lac; pro γάλα· γάλα tanquam γάνα, à γάνος, εος, τὸ, lætitia: quia ex lacte lætitia. [B. 471.]

Γνωτός, οὔ, ὁ, notus, cognitus; item, frater, ut *hîc*, à γινώσκω. [Γ. 174.]

Γραῦς, γράδς, ἡ, Ion. γρῆϋς, anus; à γεαία, idem; hoc autem à ραίω, corrumpo; ἡ ἀπὸ τοῦ χρόνου διεφθαρμένη, tempora corrupta, vel per syncop. à γεραία, vetula; vel διὰ τὸ γῆρας γραφομένη, vultu senectute exarato; per dialysin, γρῆϋς. [Γ. 386.]

Γυῖον, ου, τὸ, membrum, propriè dicitur de pedibus et manibus; παρὰ τὸ ἐπὶ τῆς γυῖης (id est, γῆς) ἵεναι, quòd hi super terram gradientur: istæ verò, πάντα χωροῦσι, à χῶ, omnia complectantur: vel, à puerulis dictum, qui manibus et pedibus βαίνουσιν ἐπὶ τῆς γῆς, id est, reptant, Coul. [Γ. 34.]

Γυναιμανής, έος, ὁ καὶ ἡ, mulierosus, mulierum amore insanus; à γυνή, αἰκός, ἡ, et μαίνομαι, furo. [Γ. 39.]

Δ

Δαῆς, έρος, ὁ, levir, mariti frater, à δαίω, accendo; quia mos erat, ut illi tædas fratribus præferrent in nuptiis. [Γ. 180.]

Δάκρυ, υος, τὸ, lachryma: à δάκνω, mordeo, quòd cùm anima dolore mordetur, effunduntur lachrymæ. [A. 42.]

Δακρυέεις, εσσα, εν, adj. lacrymosus, lacrymabundus, lacrymans. [Π. 10.]

Δακρύω, f. ύσω, lacrymo, fleo, in lacrymas solvor, unde δεδάκρυσαι, præter. perf. pass. [Π. 7.]

Δάμαρ, ἡ, uxor, genit. δάμαρτος, quasi γάμαρ· à γάμος, ου, ὁ, nuptiæ; vel, ἀπὸ δαμάζεσθαι ἀνδρὶ, quòd viro subjiçiat. [Γ. 122.]

Δάμασσον, doma, 2. sing. aor. 1. imperat. poet. pro δάμασον, verbi δαμάω. [Γ. 352.]

Δεδμήατο, domiti sunt, Ionic. pro ἐδέδμηατο, hoc vero pro ἐδέδμηντο, 3. plur. plusquamperf. pass. verbi δέμω inus. pro δαμάω. Vide δεδμήμεσθα, ε. 878. [Γ. 183.]

Δειδήμων, ονος, ὁ καὶ ἡ, timidus; à δεῖδω. [Γ. 56.]

Δεῖδω, timeo, fut. δείσω, perf. δέδεικα, med. δέδοικα pro δέδοικα, euphoniæ gratiâ, poet. δέδοικα· etiam δέδια, poet. δεῖδια· ἐδδειςσε, poet. pro ἐδεισε. [A. 33.]

Δεινός, ἡ, ὄν, gravis, terribilis, vehemens; et in bonam partem augustus, reverendus. [Γ. 172.]

Δένδρον, ου, τὸ, arbor; δένδρεον pleonasmο τοῦ ε, inde δενδρήεις, ήεσσα, ήεν, Odys. α. 51. arboribus abundans. [Γ. 152.]

Δεύω, irrigo, perfundo, oblino; item mollio, madefacio, tingo; hinc δεῦε, pro

ἔδευε, v. 655. et δεύεσκον, pro ἔδευσον, Od. η. 260. est et δεύω, indigeo. [B. 471.]

Δέχθαι pro δέδεχθαι, præter. pass. verbi δέχομαι. [A. 23.]

Δέχομαι, accipio, fut. δέξομαι, perf. δέδοχα, perf. pass. δέδεγμαι, δέχεσθε, 2. plur. imperat. præter. med. [A. 20.]

Δηθύνω, moror, δηθύνοντ' pro δηθύνοντα, acc. sing. part. præter. à δηθὰ, diu, perpetuò, quòd à δὴν, diu. [A. 27.]

Δηϊότης, ἥτος, ἡ, pugna, certamen; à δηῖος, ία, ον, hostilis, ardens; hinc δηϊάω, comburo, vasto igni; idem δεῖζω, et δηϊόω, à δαίω, uro. [Γ. 20.]

Δημογέρων, οντος, ὁ, senior populi, judex populi, senator ob ætatem, pater ob auctoritatem; à δῆμος, ου, ὁ, populus, et γέρων, οντος, ὁ, senex. [Γ. 149.]

Διακρινέωσι, poet. pro διακρίνωσι, discernant, 3. plur. præter. subj. [B. 475.]

Διαμετρέω, f. ήσω, dimetior; à δια, et μετρέω, metior. [Γ. 315.]

Διαπρήσσω, pertranseo, percurro, α. 483. à περάω, transeo; fut. περήσω· inde per syncop. πρήσσω, eo per. [I. 326.]

Διατρυφεῖς, εῖσα, εν, part. aor. 2. pass. à verbo διαθρύπτω, diffingo, disrumpe, comminuo, contero; quòd à δια, et θρύπτω, frango, confringo, fut. 1. θρύψω, fut. 2. τρυφῶ, ut ράπτω, ραφῶ, et ρίπτω, ριφῶ, quæ tenuem mutant in aspiratam, et ne duæ aspiratæ concurrentes cacophoniam efficerent, θρυφῶ mutat suam θ in τ. [Γ. 363.]

Δινέω, f. ήσω, volvo in morem vorticis; à δίνη, ης, ἡ, vortex; ἐπιδινέω, idem. [Γ. 378.]

Δινωτός, ἡ, ὄν, rotundus, versatilis, tornatus, torno factus, ut hîc: à δινόω, revolvō, versor, torno; à δινή. [Γ. 391.]

Δίπλαξ, κος, hîc duplex: propriè duas crustas habens; à δις, bis, et πλάξ, κος, ἡ, crusta; vel à διπλάζω, f. σω, gemino, duplico, quòd à διπλός, duplus. [Γ. 126.]

Δίφρος, ου, ὁ, pars quædam in curru, locus in curru, ubi parabates et auriga sedebant; dictus quasi δίφορος, duo portans; sed per synechdoch. currus: aliquando sella, ut ζ. 356. ἔζεο τῷδ' ἐπὶ δίφρῳ, in hâc sellâ sede: in plur. est δίφροι, et aliquando δίφρα· est et διφράς, áδος, ἡ, in Eiresione, ver. 7. κατὰ διφράδα βήσεται, in excelso curru portetur. [Γ. 262.]

Δίφρος, ου, ὁ, hîc, sella. Vid. γ. 262. [Γ. 424.]

Pro δοῖσαν, fit δοῖεν Bæoticè et Æolicè ; est 3. plur. aor. 2. act. optativi δοῖην, ab ἔδων aor. 2. indic. verbi δίδωμι, δώσω, ἔδων, do. [A. 18.]

Δοίω, et poët. in plur. δοῖοι, pro δύω, duo. [Γ. 236.]

Δολιχόσκιος, ου, ὁ καὶ ἡ, longam umbram habens ; à δολιχός, ἡ, ὄν, longus, prolixus, et σκιά, ἄς, ἡ, umbra ; vel δολιχόσκιον ἔγχος, longa hasta : quasi, μακρὰ πορευόμενον, longè vadens ; à κίω, vado ; vel, διὰ τὸ ἐν σκιά τρεφῆναι, quia educata est, et crevit arbor in umbrá. [Γ. 346.]

Δόλος, ου, ὁ, dolus, fraus ; dicitur à δέω, lego ; dolus enim ὁ συνδῶν τοὺς ἀλίσκομένους, illaqueat et illigat deceptos ; vel à δέλω, inesco ; vel à δηλέω, decipio ; hinc dicitur Jupiter Δολομήτης, ου, ὁ, α. 540. et Venus Δολοφρονέουσα, γ. 405. et Mercurius Δολοφραδής, Hymn. in Merc. 282. hinc etiam δολόεις, όεσσα, όεν, dolosus, Odyss. η. 245. et δόλιος, ία, ιον, idem, Odyss. δ'. 445. [Γ. 201.]

Δόμος, ου, ὁ, domus ; à δέμω, ædifico. [Γ. 322.]

Δονακεὺς, έως, ὁ καὶ ἡ, arundinosus ; à δόναξ, antè, κ. 468. [Σ. 576.]

Δουλιχόδειρος, ου, ὁ καὶ ἡ, longam habens cervicem ; δουλιχός, Ionic. pro δολιχός, longus ; δειρή, vel δέρη, cervix. [B. 460.]

Δρεπάνη, ης, ἡ, falx, ut et δρέπανον, Odyss. σ. 367. à δρέπω, decerpo, colligo. [Σ. 551.]

Δύνω, f. δύσω, induo, ἔδυνεν, 3. sing. imperf. v additá propter sequentem vocalem. [Γ. 332.]

Δυσμενής, έος, ὁ καὶ ἡ, infestus hostis ; à δὺς, et μένος, εος, τὸ, robur. [Γ. 51.]

Δύσπαρις, ιδος, ὁ, infelix Paris ; à δὺς, quod usurpatur tantùm in compositione pro ægrè, malè, infelicitè. [Γ. 39.]

Δῶμα per Crasin pro δόμημα, τος, τὸ, domus, pro quo aliquando δῶ, per Apoc. inclinabile ; à δομέω, struo, ædifico, quod à δέμω, idem. [A. 19.]

Ε

Ἐάγη, 3. sing. aor. 2. pass. ἤγην, Attic. ἔαγην, verbi ἄγνυμι, frango, ut et ἔαξα, pro ἤξα, aor. 1. act. ejusdem verbi, η. 270. [Γ. 367.]

Ἐανός, ἡ, ὄν, indutu pulcher, tenuis et subtilis. adjunct. propriè pepli, aut ornamenti muliebris epithet. ut ε. 734. πέπλον μὲν κατέχευεν ἔανόν, peplum quidem deposuit sub-

tilem ; aliquando de stanno dicitur, σ. 612. et tum est fusilis, quasi ῥεανός, à ῥέω, fluo ; híc et alibi substantivè usurpatur, et epitheton adjungitur ; ἔανοῦ νεκταρέου, vestis nectareæ ; sic ἔανόν ἀμξρόσιον, ξ. 178. et ἔανῶ ἀργῆτι, γ. 419. &c. Et tunc ponitur pro ἔανός πέπλος, seu pro εἶμα et ἱμάτιον sæpe enim epitheta ponuntur pro suis substantivis : ut, ἡμέρα, pro die, cùm sit ulject. fæm. ab ἡμερος, gratus, et subaudiatur ἡὼς ἡμέρα, aurora suavis, &c. ut Coulon annotat ex Eustath. est et εἶανος π. 9. ab ἔω, induo. [Γ. 385.]

Ἐγκέφαλος, ου, ὁ, cerebrum ; quasi ἐν κεφαλῇ, in capite. [Γ. 300.]

Ἐδάην, novi, aor. 2. pass. à δαίω, disco, scio : à quo etiam formata sunt δαεῖς, έσσα, ἐν, doctus, Hymn. in Vulcanum 5, δαήμεναι, ξ. 150. δαῖναι, Odyss. δ. 493. [Γ. 208.]

Ἐέλδωρ, ορος, τὸ, desiderium, votum, res cupita ; ab ἔλδομαι, desidero, et pleonasmò τοῦ ε ἔέλδομαι hoc autem ab ἔλω, capio. [A. 41.]

Εἵατο, sedebant, Ion. pro ἦντο, 3. pl. imperf. verbi ἦμαι. [Γ. 148.]

Εἶκε, decebat, conveniebat. [Σ. 520.]

Εἶμι, vado, hinc partic. aor. β. ἰὼν, et præposito κ fit κιὼν, idem ; vel fit à κίω, vado, progredior, accedo. [A. 35.]

Εἰνόδιος, ίου, ὁ καὶ ἡ, in viâ situs, in viâ habitans ; ab ὁδός, οῦ, ἡ, via. [Π. 260.]

Εἵπερ, quamvis, etiamsi. [Γ. 25.]

Εἵποθεν, si alicunde, et εἵποθι ι. 380. sic εἵποτε, siquando, α. 38. εἵπερ, siquidem, α. 81. β. 123. [Σ. 322.]

Εἵποτε, siquando. [A. 39.]

Εἵργω, operor ; item arceo. [Δ. 130, 131.]

Εἰσοκόμος, ου, ὁ καὶ ἡ, lanas carpens, vel tractans ; ab εἶριον, ίου, τὸ, lana, et κομέω, curo. [Γ. 387.]

Εἵσκω, et εἵσκω, assimilor, comparo, ab εἴκω. [Γ. 197.]

Ἐκάτερθεν, utrinque, pro ἐκατέρωθεν ab ἐκάτερος, έρα, ερον, alteruter, uterque, regit genit. [Γ. 340.]

Ἐκεύθανον, occultabant, 3. plur. imperf. verbi κευθάνω. [Γ. 450.]

Ἐκπέρδω, devasto, fut. ἐκπέρσω, aor. 2. ἐξέπραδον, per metathesin, pro ἐξέπαρδον, à πέρδω idem ; ἐκπέρσαι, aor. 1. inf. act. à πρήδω, incendo, quod incendi solent urbes quæ vastantur. [A. 19.]

Ἐκταμένος, et poët. κτάμενος, abjecto augmento, et retracto accentu, Æolico more : ut

δέγμενος, pro δεδεγμένος, part. præt. pass. verbi κτείνω, ἔκταμαι, præt. pass. nisi potius sit part. aor. 2. medii; ab ἔκτην, Dor. ἔκταν, à κτῆμι inusitato, idem quod κτείνω. [Γ. 375.]

Ἐκτάμνησι, Ion. pro ἑκτάμνη, 3. sing. subj. præt. à τάμνω, scindo, Ionicè et Doricè pro τέμνω, idem; vel pro ἑκτάμη, poët. inserto ν, et Ion. addito σι, aor. 2. subj. ἑκτέμνω, aor. 2. ἑξέταμον. [Γ. 62.]

Ἐκυρὸς, οὖ, ὁ, socer, mariti pater, quasi δέκυρος, à δέχομαι, excipio; vel quasi ἔκορος, παρὰ τὸ εἰς ἑαυτὸν τὴν κόρην ἄγειν, quod ad se puellam adducat in fæmin. ἑκυρὰ, Ion. ἑκυρῇ, Iliad, χ. 451. mariti mater. [Γ. 172.]

Ἐλαστρέω, agito, impello; ab ἐλαστῆς, οὖ, ὁ, ab ἐλαύνω. [Σ. 543.]

Ἐλαφηβόλος, qui cervos jaculis figit, venator cervorum. [Σ. 319.]

Ἐλλεδανὸς, οὖ, ὁ, vinculum, restis; ab ἔλλω, stringo; ab εἰλέω, coarcto. [Σ. 552.]

Ἐμὸς, ἡ, ὃν, ab ἐμοῦ, meus. [Α. 31.]

Ἐμπάσσω, f. ἄσω, inspergo, metaph. in-texto; ἐνέπασε, 3. singul. aor. 1. poët. σσ gem. à πάσσω, idem. [Γ. 126.]

Ἐμπεδον, adv. aliquando constanter, continuo; ut hîc. [N. 142.]

Ἐνδίσαν, variæ sunt hujus verbi derivationes: quidam esse imperf. alii aor. 2. affirmant; quidam ex ἐν, διὰ, et ἴημι, compositum esse volunt, ut sit, dimiserunt canes in illos leones raptores: et ita aor. 2. à the-mate ἐνδιήμι, ut πρόεισαν, à προίημι. Alii compositum ex ἐν, et δίνημι, et significare immorabantur, terebant tempus, (ut sit idem cum ἐνδιάω, atque ab eo derivatum sine reduplicat.) ut sit, tempus terebant canes incitantes; alii docent significare idem quod διώκω, ut sit, insecuti sunt, et à δίω derivant; et ita secundum Eustath. imperf. secundum Hesych. aor. 2. [Σ. 584.]

Ἐνθ' pro ἐνθα, hic, illic, tunc; ut hîc. [Α. 22.]

Ἐνι, pro ἐν, poët. in: sic νυνὶ pro νῦν. [Α. 30.]

Ἐνοπῆ, ἡς, ἡ, clamor; ab ἐνέπω. [Γ. 2.]

Ἐντεα, τὰ, et per contract. ἔντη, arma; et quidem quâ aliquam corporis partem tegunt, veluti clypeus, galea, &c. ἀπὸ τοῦ ἐντὸς περιέχειν τὸ σῶμα, quod internè tegant corpus et ambiant. [Γ. 339.]

Ἐπαιγίζω, fut. ἴσω, irruo, impetuosè spiro, cum turbine afflo: de ventis dicitur, vel procellâ; ab αἰγίς, ἰδος, ἡ, procella; quod ab

αἴσσω, verbo poëtico, irruo, impetu feror: vel, ut alii, ab αἰγίς, ægis, pellis caprina, de quâ ante; et β. 477. quæ dicitur impetuousa, et data esse ad terrorem hominum. Iliad. σ. 308. et 310. ἔχε δ' αἰγίδα θούριν δεινὴν—ἣν δῶκε φορέμεναι ἐς φόβον ἀνδρῶν. [B. 148.]

Ἐπαίσσω, fut. ξω, irruo, adior, cum dativo; aliquando accurro, et cum genit. item insequor; item impeto, percutio, invado, cum accusat. aliquando insurgo, ut hîc, sine casu; ἐπαίσσομαι idem; in omnibus significationibus aliquid impetus et vehementiæ significatur, ut et in simplicis αἴσσω significationibus, quamquàm plurimæ sunt apud Homerum, celero, impeto, percutio, volo, insurgo; aliquando vibro; item declino; item vagor, circumvoluto, accurro, attollo. Cum variis præpositionibus variè exponitur: descendo ad, cum κατὰ, transeo, erumpo, evolo, præcurro, vel procuro; derivatur ab α intens. et ἔω, eo. [B. 146.]

Ἐπειμι, invado, ab ἐπὶ et εἴμι, vado, tertiâ personâ singul. εἴσι. [Α. 29.]

Ἐπειτ' pro ἔπειτα, postquam; ab ἐπεῖ, idem. [Α. 35.]

Ἐπευφήμησαν, 3. plur. aor. 1. verbi ἔπευφημέω, à φήμη, ης, ἡ, fama, vel rumor; à φημί, dico: hinc εὐφημος, ου, ὁ καὶ ἡ, laudatus, et εὐφημέω, laudo, approbo. [Α. 22.]

Ἐπι, per syncop. pro ἔπεστι: ab ἔπειμι, insum. sic ἐνι, pro ἐνεστι. [Γ. 44.]

Ἐπιγίγνομαι, subnascor, succresco. [Ζ. 148.]

Ἐπιλεύσσω, εις, ει, videt, ex ἐπὶ, et λεύσσω. [Γ. 12.]

Ἐπίπλωμι, aut ἐπιπλώω, fut. ὥσω, navigo in, transnavigo; πλώμι, aut πλώω, poët. pro πλέω, navigo. [Γ. 47.]

Ἐπιπωλέομαι, vado, obambulo, lustro; à πωλέω, idem cum πολέω, verito, verso. [Γ. 197.]

Ἐπισφύριον, ου, τὸ, fibula ocreæ: à σφυρὸν, οὖ, τὸ, malleolus pedis: quoniam supra malleolum pedis stringi solet; est etiam σφύρα, ας, ἡ, malleus. Γ. 331.]

Ἐπιτροχάδην, adverb. succinctè, maturè; à τροχάζω, curro, festino, rotor; à τρέχω. [Γ. 213.]

Ἐποίχομαι, irruo, percurro, versor in aliquâ re: ab οἴχομαι, eo, proficiscor, tempora sumit ab οἰχέομαι, præt. ὤχηκα, sed Atticè, ὄχωνκα, verso η in ω ἐποιχομένην, acc. sing. f. part. præt. [Α. 31.]

Ἐπώψιος, ἰου, ὁ καὶ ἡ, spectabilis, adeò ut

sit materia exprobrationis ab ὀπτομαι, video. [Γ. 42.]

Ἐξαμαι, idem quod ἐράω, amo, concupisco. [Γ. 446.]

Ἐξεῖνω, interrogo, idem ἔρομαι· ab εἶρομαι, idem, dico. [Γ. 191.]

Ἐρεθίζω, f. ἴσω, irrito, exsuscito, ab ἐρέθω, idem; quod ab ἔρις, contentio. [A. 32.]

Ἐρεῖδω, f. σω, firmo, infigo, incumbo; ἡρήρειστο, 3. sing. plusquamperf. pass. pro ἐρήρειστο, quæ est reduplicatio Attica pro ἡρήρειστο. [Γ. 358.]

Ἐρείπω, evertō, deturbo, demolior, pro-ruo, diruo, disturbo. Ἐξέριπτο τεῖχος, murus dirutus est. ξ. 15. [O. 361.]

Ἐξευνάω, indago, vestigo; ab ἐρέω, primum ἐρεύω, per epenthesisin τοῦ υ, deinde, per epenthesisin τοῦ ν, ἐξευνάω, secundum Eustath. [Σ. 321.]

Ἐρέφω, f. φω, tectum impono, tego; ἐξεφα, aor. 1. [A. 39.]

Ἐριδμαίνω, ad contentionem provoco, irritō, ab ἔρις, ἴδος, ἡ, contentio. [Π. 260.]

Ἐρίηρες, Ion. pro ἐρίηροι, sic in accus. ἐρίηρας, pro -ρους· ab ἐρίηρος, amabilis; à cujus nominat. ἐρίηρος, ου, ὁ καὶ ἡ, fiat, ἐρίης, peramabilis, conjunctus: ab ἔρι, et ἐράω, amo, idem ἐράζω· alii deducunt ab ἄρω, adapto; ἑταίρους ἐρίηρας, charos socios, ritè compactos comites, bene aptatos inter se socios. [Γ. 47.]

Ἐριθος, ου, ὁ καὶ ἡ, lanificus, qui lanificium exercet; ἐριουργός, ab εἶρος, et ἔριον, lana; aliquando γεωργός, agricola; παρὰ τὸ ἔραν ἐργάζεσθαι· ἐριθοὶ hīc, messorēs: nam usurpatur καταχρηστικῶς, pro quocunque quæstum manibus faciente. Hymn. in Merc. 295. Ἐριθὸν τλήμονα, miserum Erithum; quod quidam reddunt famulum; παρὰ τὸ ἔρις, καὶ τὸ θῆς, ὃ σημαίνει τὸν μισθωτὸν, Coul. [Σ. 550.]

Ἐρικυδής, εὖος, ὁ καὶ ἡ, valde illustris, admodum gloriosus; à κῦδος, εὖος, τὸ, gloria. [Γ. 64.]

Ἐρρήξεν, perrupit, 3. sing. aor. 1. pass. verbi ῥήσσω vel ῥήγνυμι. [Γ. 348.]

Ἐρρίγα, præter. med. verbi ῥιγέω, timeo; dicitur Ἐρρίγα in augmento, et non ῥέριγα, quia ρ non solum in imperfecto, sed etiam in perfecto geminatur, sed non reduplicatur: nisi potius Ἐρρίγησι sit subj. verbi Ἐρρίγω, facti ex hoc præter. medio; ῥιγέω autem dicitur à τὸ ῥίγος, εὖος, τὸ, frigus vehemens. [Γ. 354.]

Ἐρύγμηλος, ου, ὁ καὶ ἡ, pro ἐρύγηλος, graviter boans; vel ἐρευγόμενος τὴν τροφήν, ructans cibos; ab ἐρεύγω, ructo, ructum edo; ἐρευγέσθαι φωνήν, emittere vocem. [Σ. 580.]

Ἐρύκω, fut. ξω, contineo, arceo, impedio: sed ἐρύω, fut. σω, tueor, traho. [Γ. 113.]

Ἐρωή, ἥς, ἡ, impetus; ab ἐρώεω, fluo; interdum et impetu feror; aliquando ἐρωνή, cessatio, ut Iliad. π. 301. ab ἐρωέω, cesso. [Γ. 62.]

Ἐσαθρέω, intueor oculis defixis; ab εἶς, et ἀθρέω, despicio, observo: sed ἀθρέω fit à θεωρέω per syncop. video, contemplor; ubi α est ἐπιτατικόν τι, seu intensivum quiddam. [Γ. 450.]

Ἐσσυμένως, properè; à σεύω, suprā. [Γ. 86.]

Ἐσσω, pro ἔσο, quod est pro εἶσο· ab εἶμην, plusquamperf. pass. ab ἔω, induo. [Γ. 57.]

Ἐτώσιος, ιου, ὁ καὶ ἡ, iners, vanus, irritus, inutilis; ἀπὸ τοῦ ἀήτης, ventus, ex quo ἀητώσιος, et per syncopen ἐτώσιος· ab α privat. et ἔτος, verus. [Γ. 368.]

Εὔ, feliciter. [A. 19.]

Εὐγένειος, et Ionice ἡϋγένειος, probe barbatus, prolixam alens barbam, probe ornatus pilis circa mentum. [Σ. 318.]

Εὔκομος, ου, ὁ καὶ ἡ, bene comatus, vel pulchrè, per poëticam diæresin ἡύκομος, ab εὔ, benè, et κομή, ἥς, ἡ, cæsaries: quod quidam à κομέω, curo, alo: alii à κοσμέω, orno, deducunt. [A. 36.]

Εὔξος, ου, ὁ, ventus orientalis, inter aquilonem et vulturum medius, quasi ἀπὸ τῆς εὔ ῥέων, ab aurorâ fluens. [B. 145.]

Εὐφρων, ονος, ὁ καὶ ἡ, ritè sapiens, lætum reddens; hinc εὐφραίνω, delecto, lætum reddo. [Γ. 246.]

Εὐώδης, εὖος, ὁ καὶ ἡ, idem quod εὐοδμος, sive εὐοσμος, fragrans, bene olens; ab εὔ, bene, et ὀδμή, sive ὀσμῆ, ἥς, ἡ, odor; quod ab ὄζω, oleo, fut. ὀζέσω. [Γ. 382.]

Ἐφαν, Bæot. pro ἔφασαν, 3. pl. imperf. à φημί. [Γ. 161.]

Ἐφορμάω, f. ἥσω, cum impetu irruo; ab ὄρμάω, idem. [Γ. 165.]

Ἐχεπευκής, εὖος, ὁ, ἡ, τὸ ἐχεπευκὲς, habens amaritudinem, amarus, acerbus, austerus, tristis, lugubris, mortifer; à πεύκη, picea, arbor. it. amaritudo. Vide α. 51. [Δ. 129.]

Ἐχμα, τὸ, ατος, proprie quod cohæret, stabilimen, stabilimentum. Ἐχματα πέτρης, cohærentia saxi cum reliquo monte. [N. 139.]

Ἐχω, f. ἔξω, hīc, dirigo; ἔχον, pro εἶχον, 3. pl. imperf. [Γ. 263.]

Ἐως, et poët. εἴως, donec; τέως, tamdiu; ab ὥς. [Γ. 291.]

Ζ

Ζάθεος, ἐν, ὁ καὶ ἡ, valde divinus, inclutus; à ζὰ particula augmentativa, et Θεός, Deus. [Α. 38.]

Ζάκοτος, ου, ὁ καὶ ἡ, furiosus, valde iracundus: à ζὰ, et κότος, ου, ὁ, ira vetus. [Γ. 220.]

Ζευγνύω, vel ζεύγνυμι, jungo, copulo, à quo in fut. ζεύξω, υ. 495. ζευγνύμεναι, præs. inf. pro ζευγνύναι. [Γ. 260.]

Ζεῦγος, εος, τὸ, jugum; à ζευγνύω [Σ. 543.]

Ζέφυρος, ου, ὁ, Zephyrus, Favonius dictus; ita dicitur quasi ζωνφόρος, vitam ferens, aut ea quæ ad vitam attinent: quoniam τῷ θέρει πνέοντος αὐτοῦ οἱ καρποὶ αὖζονται, quòd eo flante, terra hyemali frigore constricta aperiat, ac plantæ omnes germinant; hinc Odys. η. 119. Ζεφυρίη πνεύουσα τὰ μὲν φύει, Zephyrus spirans hæc crescere facit, id est, Ζεφυρίη πνοή, Zephyrius flatus. [Β. 147.]

Η

Ἡ, vel, conjunctio. [Α. 27.]

Ἡδὴ, jam, olim. [Γ. 184.]

Ἡθος, εος, τὸ, unde plur. ἥθεα, ἥθη, propriè sedes consuetæ, locus consuetus, item domicilium, mansio, locus natalis; item, mos, consuetudo, indoles; ab ἔθος, atque pro eo sæpè usurpatur. [Ζ. 511.]

Ἡίχθην, ης, η, aor. 1. pass. ab αἰτσω, irruo. [Γ. 368.]

Ἡκα, quietè, sensim, submissè. [Γ. 155.]

Ἡλάσκω, vagor errabundus, circumeo, declino; ἡλάσκουσιν, 3. pl. præs. v additá; hinc ἡλακάτη, ης, ἡ, colus muliebris, Od. δ. 131. cujus plur. τὰ ἡλακάτα, Od. ζ. 53. [Β. 470.]

Ἡλέκτωρ, ορος, ὁ, sol, apud Homer. ab ἄλεκτρος, ου, ὁ καὶ ἡ, lecto carens: quia sol è lectis discedere cogit; vel, quia ipse est ἄλεκτρος, id est, ἀκοιμήτως εἰλούμενος ἡλέκτρον, ου, τὸ, electrum, Odys. δ. 73. [Ζ. 513.]

Ἡμέτερος, α, ον, noster, ab ἡμεῖς. [Α. 30.]

Ἡμύω, fut. ὑσω, inclino, ut hīc; ἐπὶ τ' ἡμύει ἀσταχύεσσιν, id est, ἐπικατακλίνει τοὺς ἀσταχύας τοῖς σταχύσι aliquando inclino,

cum accusat. aliquando nuto, aliquando cado; derivatur à μύω, η præposito. [Β. 148.]

Ἡνίον, ου, τὸ, habena; ab ἡνία, ας, ἡ, idem; Eustath. ab ἐνόω, derivat. est enim ἡνία δεσμὸς ἐνωτικὸς τῶν ἵππων· hinc ἡνίοχος, ου, ὁ, auriga, ε. 231. et -χεὺς, εος, ὁ, ε. 505. [Γ. 261.]

Ἡπεροπρευτής, εος, ὁ, deceptor; hinc ἡπεροπρεύω, 399. hujus libri, decipio; ab ἡπειρος, pro ἄπειρος, ου, ὁ καὶ ἡ, infinitus, innumerus, et ὀπρεύω, ominor; quod est ab ὀψ, ὀπρὸς, ἡ, vox; vel, secundum Eustath. quasi ἡμεροπρευτής, ab ἡμερος, ἔρου, blandus, et ὀψ, vox, qui blandis verbis decipit. [Γ. 39.]

Ἡσκειν, Ion. pro ἥσκει, ab ἀσκέω, adjecto ν, poët. exerceo, paro, elaboro, orno. Vid. ἥσκηται, κ. 438. [Γ. 388.]

Ἡύτε pro εὔτε, ceu, instar, sicut, velut, tanquam. [Π. 7.]

Θ

Θ' pro τε, et: τε autem apostrophatur: et τ' mutatur in θ' sequenti vocal. aspirat. [Α. 22.]

Θάλαμος, άμου, ὁ, thalamus, cubiculum; propriè uxoris et mariti; ἀπὸ τοῦ θάλος, florens, virens, γ. 174, vel ἀπὸ τοῦ θάλπειν, quòd ibi calefiant. accipitur per synecdoch. pro totá domo. [Γ. 141.]

Θάλασσα, ἥς, ἡ, mare; ab ἄλς, ἄλδς, ἡ, idem, per pleonasmum τοῦ θ, sed ὁ ἄλς, ἄλος, sal. Alii autem deducunt à σάλος, salum; quasi σάλασσα. [Α. 34.]

Θέσκελος, έλου, ὁ καὶ ἡ, Dei similis, admirabilis; à θεός, et εἵκελος, similis; ab εἶκω. [Γ. 130.]

Θῖν, aut θῖς, θινός, ὁ καὶ ἡ, propriè cumulus frumenti. Item cumulus arenæ in litore, vel ipsum littus. Venit à θείνω, ferio, quia littus fluctibus feritur. [Α. 34.]

Θρεξάσκω, salto, cursito; à θρέξω, à τρέχω. [Σ. 599.]

Θυμός, οῦ, ὁ, animus, mens, propriè animus iratus: vel secundum Stoicos, ὀργὴ ἀεχομένη, ira nascens: à θυώ, idem quod θύω, propero, curro, cum impetu eo quasi furibundo. Sed θυώ, aliquando est sacrifico, mactō. [Α. 24.]

Ι

Ἰαύω, commoror, tempus tero, dormio; ab ἴον, ου, τὸ, solum. [Ι. 325.]

Ἰδρύνθησαν, resederunt, 3. pl. a. 1. pass. Ion. pro ἰδρύθησαν, verbi ἰδρύω. [Γ. 73.]

Ἱερεὺς, ἑός, ὁ, sacerdos: in accus. ἱερῆα, Ion. pro ἱερέα· hinc ἱερεία, ας, ἡ, et ἱερεύω, sacrifico; ab ἱερός, sanctus, quod ab ἱεμαι, cupio: quia sacra sunt appetenda, inquit Martinus. [A. 23.]

Ἱστὶ, præ. imper ab εἶμι, vado. [A. 32.]

Ἱκνέομαι, tempora sumit ab ἱκομαι, hinc aor. 2. med. ἱκόμεν, venio, pervenio, et inf. ἱκέσθαι. [A. 19.]

Ἱμερόεις, εσσα, εν, desiderabilis; idem quod ἱμερτός, β. 751. [Γ. 397.]

Ἰοῦ, adv. gaudentis aliquando; hinc ἰῶγῃ, et ἰῶγμός, clamor; item fistulæ cantus, ut hîc. [Σ. 573.]

Ἰσώδασυς, εἶα, υ, densus instar equi, ex setis equinis hirsutus; ab ἰσώος, ου, ὁ, et δασύς, εἶα, υ, densus, consitus, pilosus; hinc δάσος, εος, τὸ, locus sylvestris. [Γ. 369.]

Ἰστωρεῖς, ιδος, ἡ, epitheton galeæ, apicem seu cristam ex setis equinis habentis; ab ἰσώος, ου, ὁ, et οὐρά, ᾱς, ἡ, cauda. [Γ. 337.]

Ἰσόπεδον, ου, τὸ, planities, æquus campus; ab ἰσόπεδος, ου, ὁ καὶ ἡ, planus, quod ab ἴσος, η, ον, et πέδον, ου, τὸ, campus. [N. 142.]

Ἰστός, οὔ, ὁ, malum navis; item instrumentum textorium; item tela, ut hîc, ab ἴστημι, statuo, appendo. [A. 31.]

Ἰστωρ, ορος, ὁ καὶ ἡ, hîc, arbiter, propriè, sciens, peritus; ab ἴσημι. [Σ. 501.]

Ἰφι, fortiter, ab ἱς, ἡ, genit. ἰνός, fibra, in qua maximè vis corporum inest, et per consequens, robur. [A. 38.]

Ἰών, particip. ab εἶμι, vado, acc. sing. ἰόντα. [A. 27.]

K

Καγχάζω, fut. σω, cachinnor, effusè rideo; καγχαλάω, idem; καγχαλόωσι, pro καγχαλώσι, 3. plur. præ. subjunct. [Γ. 43.]

Καγχαλάω, cachinnor, lætor, gestio, exultor: idem καγχάζω, vox facta per onomatop. καγχαλόωσι, pro καγχαλώσι. [Z. 514.]

Καθίζω, fut. σω, sedere facio; κάθισον, 2. sing. aor. 1. imperat. ab ἵζω, idem. [Γ. 69.]

Κακῶς, incivilter, à κακός, malus. [A. 25.]

Καλύπτω, f. ψω, operio, tego; καλυψάμενος, ἔνη, ενον, part. a. 1. mea. [Γ. 141.]

Κάμαξ, κος, ἡ, vitis pedamentum, adminiculum, palus, ut hîc; παρὰ τὸ κάμνειν τῷ

βάρει, quòd gravetur et deficiat sub pondere. [Σ. 563.]

Καμπύλος, η, ον, curvus, flexibilis: à κάμπτω, deflecto, curvo; idem γνάμπτω. [Γ. 17.]

Κατακαίω, f. αύσω, deuro, urendo absumo; à καίω, accendo, inflammo; aor. 1. κατέκηα. [A. 40.]

Καταπλήσσω, fut. ξω, percello, obstupefacio; κατεπλήγη, 3. sing. aor. 2. pass. à πλήσσω, fut ξω, percutio. [Γ. 31.]

Κατέπεφνε, per syncop. pro κατεπέφενε, ex ἐπέφενε, quòd reduplicatione fit ex ἔφενε, aor. 2. verbi φένω, occido, interficio, vel potiùs καταπέφνω, idem quod simplex πέφνω, interficio; quod factum, inquit Eustathius, à φένω, idem, per syncop. et anadiplasiasmum. [Γ. 281.]

Κατηρεφής, ἑός, ὁ καὶ ἡ, tectus, idem quod ἐπηρεφής, antè; dicitur κῦμα κατηρεφής, unda quæ se attollendo velut alto quodam tecto operit. [Σ. 589.]

Κατήφεια, ας, ἡ, et Ion. κατηφεῖη, vultus demissus, seu pudor cum mœrore, dedecus; à κατηφέω, χ. 293. vultum demitto; hinc κατηφής, ἑός, ὁ καὶ ἡ, Odyss. ω. 431. qui est vultu demisso ex pudore aut tristitiâ: κατηφόνες, ω. 253. infames qui prodire non audent; dicitur ἀπὸ τοῦ κάτω τὰ φάν βάλλειν, quòd tristes et pudore affecti oculos dejiciant. [Γ. 51.]

Κεῖθι, illic; κεῖσε, illuc, ab ἐκεῖνος. [Γ. 402.]

Κεῖνός, Ion. pro κενός, ἡ, ἐν, vacuus. [Γ. 376.]

Κεκλήσομαι, paulò post fut. verbi καλέω, quod format præ. pass. κέκλημαι, tanquam à κλέω, à cuius secundâ personâ κέκλησαι, formatur κεκλήσομαι, ση. [Γ. 139.]

Κεκορυθμένος, per syncop. pro κεκορυθημένος, η, ον, armatus, munitus, à κορυθέω· aut potiùs, secundum alios, per antistæchon, pro κεκορυσμένος· à κορύσσω, galeâ armo: item, armo in genere; à κόρυς, υθος, ἡ, galea. Κεκορυθμένα χαλκῶ, ferro munita, aut acuminata, aut ferreas cuspides habentia. [Γ. 18.]

Κεραός, οὔ, ὁ, cornutus; à κέρας, τος, τὸ, cornu. [Γ. 24.]

Κερδαῖον, κέρδιον, utilius; κέρδιστος, utilissimus; à κέρδος, εος, τὸ, lucrum. [Γ. 41.]

Κερτομέω, convicior; maledictis incesso, quasi cor alicui conviciis et probris proscindo, cor pungo et vellico, dictis morda-

cibus concido. Item derideo contumeliose. [Π. 261.]

Κηάεις, εσσα, εν, fragrans, bene olens, propriè, ex suffitu et aromatis quæ comburuntur; à κῶ, jaceo, dormio: nam est propriè epitheton thalami; vel, à καίω, uro, et ὄζω, oleo. [Γ. 382.]

Κίθαρις, ιος, ἡ, cithara; à κιθάρα, idem; παρὰ τὸ κινεῖσθαι ῥαδίως, quod facilè moveatur; vel παρὰ τὸ κινεῖν εἰς ἔρωτα, quod audientes ad amorem alliciat; hinc κιθαριστὺς, ὅς, ἡ, ars canendi citharà, β. 600. et κιθαρίζω, σ. 570. citharà ludo; et κιθαριστής, citharista, Hym. in Musas et Apoll. 3. [Γ. 53.]

Κίλλα, ης, ἡ, Cilla, urbecula, in qua fuit templum Apollinis. [A. 38.]

Κινύρομαι, lugeo, propriè querulà voce; hinc κινυρὸς, ρὰ, ρόν, lugens, querulus; ἀπὸ τοῦ κινεῖν τὰ νεῦρα, quod luctus nervos moveat, et emittat vires. [P. 5.]

Κιχέω, f. ἤσω, invenio, comprehendo; et poët. κιχέω· κιχάνω et κίχημι, à κίω, vado, et χέω, χῶ, capio. [A. 27.]

Κλαγγηδόν, adverb. cum clangore; à κλαγγή, ης, ἡ, clangor, propriè avium; aliquando militum, quum in hostem impetum faciunt; tribuitur et suibus, canibus, &c. à κλάζω, clango. [B. 463.]

Κλέπτω, fut. ψω, furor, decipio: quasi à καλύπτω· quia secretè furatur; hinc κλέπτῃς, ου, ὁ, fur. [Γ. 11.]

Κληῖρος, ου, ὁ, sors; à καλέω, voco, advocans ad se eum qui sortitur: significat et hæreditatem, ο. 498. hinc κληρόω, f. ὥσω, sortior, sorte lego. [Γ. 316.]

Κλύω, audio, hinc κλύμι, inde κλύθι in imperat. præ. [A. 37.]

Κοίλησιν, dat. pl. f. pro κοίλαις, Ionicè; à κοῖλος, οῖλη, ον, concavus, unde dicitur cœlum, ob concavitatem: hinc κοιλία, ας, ἡ, venter, ob eandem causam. [A. 26.]

Κοναβίζω, resono; κονάβιζε, 3. sing. imperf. Ion. pro ἐκονάβιζε, idem κοναβέω, à κόναβος, ου, ὁ, sonitus; dicitur à κινεῖν βοήν. [B. 466.]

Κονίσσαλος, ου, ὁ, pulvis excitatus; à κόνις, εῶς, ἡ, pulvis, et ἄλλομαι, salio. [Γ. 13.]

Κόπρος, ου, ὁ καὶ ἡ, stabulum boum hîc: propriè, stercus; à κόπρος, molestia, ut sit quasi κοπιαρὸς, quod retentio excrementorum sit molesta et periculosa, Harm. [Σ. 575.]

Κραίνω, perficio, effectum reddo, efficio: item impero, fut. κρανῶ, aorist. 1. ἐκρανα,

Attic. ἐκρανα. à quo imperat med. pleonasmo poëtico κρήνον, itidemque infin. κρηῖναι, Il. ι. 101. κραίνω autem quasi κρααίνω, à κράα, caput, quod cùm alicui effectum aliquid redditori sumus, capite innuendo pollicemur; ἐπικραῖναι, inquit Hesychius, est τῇ κεφαλῇ ἐπινεῦσαι. [A. 41.]

Κραναὸς, ἡ, ὄν, asper, sterilis, montanus; à κράηνον, ἡνου, τὸ, vertex, montis caput. [Γ. 201.]

Κρατερός, ἄ, ὄν, fortis, durus, vehemens, minax: à κράτος, εος, τὸ, vis, victoria; à quo fit κρατέω, imperium teneo, vinco, sum superior. [A. 25.]

Κρααίνω, pulso pedibus, lascivè salto, ut hîc, pro κρουαίνω· à κρούω, pulso. [Z. 507.]

Κτήμα, ατος, τὸ, possessio; κτήματα, bona, facultates; à κτάομαι, κτήσομαι, κέκτημαι, acquiro, possideo. [Γ. 71.]

Κτίλος, ου, ὁ, aries; παρὰ τὸ κίειν τῶν λοιπῶν, quod dux gregis præcedit reliquas oves; vel quasi ἀκτίλος, ab ἄγω, duco. [Γ. 196.]

Κυδιάω, glorior, superbio, κυδιάων, ἄουσα, ἄον, et poët. κυδιόων, à κῦδος, εος, τὸ, gloria. [Z. 509.]

Κύνος, ου, ὁ, cygnus; à κυῖαν, miscere: quod plus cæteris misceat et fodiat limum in cibis indagandis. [B. 460.]

Κυνέη, ης, ἡ, propriè canis pellis, ex quâ consueverunt conficere galeam: sed in genere sumitur pro omni galeâ. [Γ. 316.]

Κυνῶπις, ιδος, ἡ, invecunda, impudens; à κυνώπη, ου, ὁ. [Γ. 180.]

Κύρω, nanciscor, incido, ut hîc; item, sum, existo, fut. κύρσω· ἐπὶ σώματι κύρσας, corpori impingens; hinc κύρμα, ατος, τὸ, ε. 488. id, in quod aliquis incidit, præda quam aliquis nanciscitur; est et κυρέω, idem, unde 6. Hym. ad Neptun. κυρῆσαι. [Γ. 23.]

Λ

Λάξρος, ου, nimium vorax, quasi λίαν βορὸς, vel vehemens, rapidus, immediocris, impetuosus, quasi λίαν βαρὺς, et ita iuani-matis tribuitur; hinc Iliad. ψ. 473. λαξεύομαι, fut. σομαι, immodestè et arroganter loquor, et ibid. 479. λαξαγόρης, ου, ὁ, procaciter loquax. [B. 148.]

Λαμβάνω, capio, accipio. Λάβῃσι aor. 2. subj. Ionicè et per poët. paragog. pro λάβῃ. [I. 324.]

Λαπάρη, ης, ἡ, ea pars corporis, quæ est inter costas, nothas, et ilia; à λαπαρὸς, ρὰ,

ρὸν, *vacuus, inanis, mollis*; à λαπάζω, *vacuo, inanio*. [Γ. 359.]

Λέγω, *f. ξω, numero, híc*; ἐλέχθην, *aor. 1. pass.* [Γ. 188.]

Λειμῶν, ὠνος, ὁ, *pratum, locus irriguus*: quo ὕδωρ λείσεται, *aqua defluit*. Ἀσίῳ ἐν λειμῶνι, *Asio in prato*; *ubi aliqui legunt ἀσίῳ, pro ἀσίῳ, Ionic. per syncop. ab Ἀσίας, vir illustris, cujus erat pratum*; alii Ἀσίῳ, *in Asiâ*; nonnulli ἀσίῳ *id est, limoso*; ἀἄσις, *limus, Coul.* [B. 461.]

Λειριόεις, ὀεσσα, ὅεν, *liliaceus*; *item suavis*; à λείριον, *ίου, τὸ, lilium*. [Γ. 152.]

Λελάθοντο *pro λάθοντο anadiplasiasmo Ionico, aor. 2. med. oblii sunt*. Sic λελαβέσθαι *pro λαβέσθαι, Od. δ. 388. λελάχωσι pro λάχωσι, η. 80. ο. 350. χ. 344. ψ. 76.* [Δ. 127.]

Λεπταλέος, α, ον, *tenuis*; à λέπτος. [Σ. 571.]

Λέχος, εος, τὸ, *lectus*: à λέγω, *cubare facio*; λέγομαι, *cubo, jaceo, dormio*; *hinc ἄλοχος, ου, ἡ, conjux, ubi α idem quod σὺν, vel ὁμοῦ.* [A. 31.]

Λέων, οντος, ὁ, *leo, animal perspicacissimum, παρὰ τὸ λάω, quod est βλέπω.* [Γ. 23.]

Λήϊον, ου, τὸ, *seges, campus segetum, apud poëtas.* [B. 148.]

Λιλαίομαι, *cupio, appeto, desidero, poët. vox, idem γλίσχομαι in prosâ, λιλαίει, Ion. pro λιλαίῃ, γ. 399. λιλαιόμενοι, part. præ. med.* [Γ. 133.]

Λίνον, ου, τὸ, *chorda citharæ, quæ ex lino fieri solet, ε. 488.* [Σ. 570.]

Λῖς, ἰος, ὁ *idem quod λέων, leo.* [Σ. 318.]

Λόφος, ου, ο, *proprie, jumentorum cervix cui jugum imponitur*; à λέπω, *decortico, quòd à cervice incipiant animalia exco- riari: est et hominis collum, et crista, seu setæ equinæ in galeâ.* [Γ. 337.]

Λώβη, ης, ἡ, *injuria, dedecus, fortè à לב laab, subsannare.* [Γ. 41.]

M

Μαρμαίρω, *splendo, hinc μαρμάρεος, έα, εον, splendens, et μάρμαρος, ου, ὁ καὶ ἡ, marmor, μ. 380. est et μάρμαρος, splendidus, vel marmoreus, π. 735. πέτρον μάρμαρον, lapidem splendidum, vel marmoreum.* [Γ. 126.]

Μάσταξ, ακος, ἡ, *esca, ut híc, et ὄς, oris, labrum superius*; à μασάομαι, *mando, comedo, voro*; *sed μάσσω, pinso.* [I. 324.]

Μάχαιρα, ας, ἡ, *culter, brevis gladius,*

aut simpliciter, gladius; à μάχη, ης, ἡ, *pugna.* [Γ. 271.]

Μεθείω, *aor. 2. subj. poët. pro μεθῶ vocalis circumflexa ῶ, resolvitur in έω deinde, metri gratiâ, inseritur ι. à μεθήμι.* [Γ. 414.]

Μέν, *quidem, conjunct.* [A. 18.]

Μενεαίνω, *avidè cupio, impetu feror*; *item iratus sum*; *item gemo, π. 492. κτεινόμενος μενέαινε, dum trucidaretur gembat*; *hinc aor. 1. μενεήναμεν, τ. 58. à μείος, εος, τὸ, animi ardor, et impetus.* [Γ. 379.]

Μένω, *significat in bello, in statione et loco suo manens exspectare, et sustinere irruentem*; *μείνειας, 2. sing. aor. 1. opt. Æol.* [Γ. 51.]

Μετέησι, *Ion. et poët. pro μετῆσι, hoc autem poëtica parag. pro μετῇ, interfuerit*; *3. sing. subj. præ. verbi μέτειμι.* [Γ. 109.]

Μεῦ *pro μοῦ, Doricè.* [A. 37.]

Μῦ *et οὔ, duæ negationes apud Græcos vehementer negant.* [A. 28.]

Μῆ, nè, *non. adverb.* [A. 26.]

Μηρίον, ου, τὸ, *femur*: à μηρὸς, οὔ, ὁ, *idem: quod à μέρος, εος, τὸ, pars*; *vel μείρω, divido, quòd corpus in femore dividi incipit.* [A. 40.]

Μητίζομαι, *et μητίομαι, machinor, híc, concito, efficiam*; *μητίσσομαι, fut. pro μητίσομαι, à μῆτις, ἰδος, ἡ, consilium.* [Γ. 416.]

Μῖν, *pro ε Doricè, est omnis numeri et generis, significans ipsum, ipsam, ipsos, ipsas, ipsa*; *aliquando ejus.* [A. 29.]

Μιχθεῖς, εῖσα, ἐν, *part. aor. 1. pass. μίγνυμι, mutuatur sua tempora à μίγω, inusitato.* [Γ. 48.]

Μοιρηγενής, έος, ὁ καὶ ἡ, *felici fato natus, à μοίρα, ας, ἡ, fatum, felicitas, &c. et γίνομαι.* [Γ. 182.]

Μῦθος, ου, ὁ, *primum, quæcunque oratio fuit, dein pro fabulâ tantum sumitur: aliquando consilium, aliquando mandatum, ut in 32. car.* [A. 25.]

Μυῖα, ας, ἡ, *musca*; *μυιάων, pro μυιῶν, Doric. à μύω, claudio: quòd oculi earum conniveant*; *vel à μύζω, murmuro: circumvolantes enim murmurant, Harm.* [B. 469.]

Μυκηθμός, ὁ, οὔ, *mugitus*; à μυκάω, *mugio*; *παρὰ τὸ μῦ λέγειν, vox fictitia*; *est etiam μύκηρα, μύκησις, μύκη, idem.* [Σ. 575.]

Μωμέομαι *vel -άομαι, f. ήσομαι, vitupero, à μῶμος.* [Γ. 412.]

N

Ναός, οὔ, ὁ, *templum*; *sed Atticè νεώς,*

Ion. νηός, παρὰ τὸ ἐνναίειν ἐν αὐτῷ τὸν Θεόν, quòd dicitur domus Dei. [A. 39.]

Νεκτάρεος, ρέα, εον, nectareus : nectaris odorem et suavitatem referens, ideoque divinus ; νέκταρ, αρος, τὸ, potus deorum. [Γ. 385.]

Νεμεσητός, ἡ, ὄν, reprehensibilis, poet. Epenthesi, νεμεσσητός· ἀ νεμεσάω. [Γ. 410.]

Νέομαι, neo, nato, vado, redeo, ut híc, exeo, abeo, β. 84. fut. ἥσομαι· sed νεύω, nuo, fut. νεύσω· νέηαι, Ionica paragoge pro νέη, 2. persona præs. sub. [A. 32.]

Νήϊος, ία, ιον, vel νήϊος, ου, ὁ καὶ ἡ, navalis ; ἀ ναῦς, ὅς, ἡ, navis ; νήϊον ξύλον, lignum navale, pro quo apud Homer. δόρυ νήϊον, ut Iliad. ο. 410. ρ. 744. et Odyss. ι. 384. híc autem, ut et ν. 391. simpliciter νήϊον, lignum navale. [Γ. 62.]

Νηλεὴς, et νηλὴς, έος, ὁ καὶ ἡ, sævus, inmisericors ; ἀ νῆ, priv. et ἐλεέω, misereor. [Γ. 292.]

Νηπιέη sc. ἡλικία, infantula ætas, infantia. [O. 363.]

Νήπιος, α, ον, adj. infirmus, invalidus, infans. Νηπίη Ion. pro νηπία. Κούρη νηπίη, puella infans. [Π. 8.]

Νίκη, ης, ἡ, victoria : quasi ἐνίκη, id est, ἐνὶ ἡκουσαι, uni accedens ; vel quasi ἐνείκη, id est, ἐνὶ εἰκουσα, uni cedens ; vel, ut Plutarchus vult, quasi μηείκη, παρὰ τὸ μὴ εἰκεῖν, ἀ non cedendo. [Γ. 457.]

Νιφάς, άδος, ἡ, nix confertim et cum impetu decidens, imber nivalis ; ἀ νίφω, ningo ; νιφάδεσσιν, poet. pro νίφασιν· hinc νιφόμεναι, όεσσα, όεν, nivosus, ν. 754. [Γ. 222.]

Νηυσί, dat. pl. Ion. ἀ ναῦς. [A. 26.]

Νομός, οῦ, ὁ, pascuum, pascua ; item pastus, pabulum, præda, cum accentu in ultimá ; ἀ νέμω, pasco ; sed νόμος, cum accentu in penultimá, lex, consuetudo. [B. 475.]

Νότης, ου, ὁ, Notus ; ἀ νοτὶς, humiditas ; quia est humidus et nebulosus ventus. [B. 145.]

Νὺ, dictio enclitica et expletiva, quæ otiosa est. [A. 28.]

Νύμφα, et νύμφη, ης, ἡ, sponsa, propriè, nympa, nurus ; hinc νυμφεύω, do nuptum. [Γ. 130.]

Νῦν, nunc, adv. [A. 27.]

Νυός, οῦ, ἡ, filii seu fratris uxor ; Græci enim pro Helená, ceu pro fratris communis uxore recuperandá pugnabant. [Γ. 49.]

Ξ

Ξεινοδόχος, et ξεινόδοκος, ου, ὁ καὶ ἡ, hospitium præbens ; ἀ ξεινός poet. pro ξένος, ου, ὁ, hospes, et δέχομαι, accipio ; notandum est in hujusmodi verbis compositis, quando actio significatur, accentum esse in penultimá ; cum passio, in antepenultimá : ut ξεινοδόχος, præbens hospitium ; ξεινόδοχος, cui hospitium præbetur. [Γ. 354.]

Ξενίζω, sive ξεινίζω, hospitio suscipio ; ἀ ξένος, ου, ὁ, hospes. [Γ. 207.]

Ξίφος, εος, τὸ, gladius ; ἀ ξέω, seco, et ἀφῆ, ἤς, ἡ, tactus, quòd ejus acies tetigerit, illud secat. [Γ. 272.]

Ξυνός, communis. Ξυνός ἐνυάλιος, communis Mars. 6. 309. Ξυνὸν κακὸν, commune malum. Pænultima ubique longa est naturá. [Π. 262.]

Ο

Ὀθόνη, ης, ἡ, linteum, velum, ὀθόνησι, dat. pl. pro ὀθόναις. [Γ. 141.]

Οἱ ἀμφὶ Πρίαμον, Priamus, vel Priami comitatus. [Γ. 146.]

Ὀϊζύω, f. σω, ærumnas perpetior, gemo, lamentor ; ab ὀϊζύς, ύος, ἡ, ærumna, ζ. 285. fit autem ὀϊζύς, ex paragoge vocis οἶ, quæ est lamentantis, ut ex αἶ αἰάζω. [Γ. 408.]

Οἶκος, ου, ὁ, domus ; hinc adverbium οἶκαδε, et οἰκόνδε, domum. [A. 19.]

Οἶος, α, ον, cum aspero, qualis. Οἶη Ionice pro οἶα. Z. 146.]

Ὀῖς, ὀῖος, ἡ, in masc. aries ; in fæmin. ovis : est et οἶς, οἶος, λ. 677. [Γ. 197.]

Ὀῖτος, ου, ὁ, ærumna : item, exitium, infelix fatum ; ab οἶ dolentis. [Γ. 417.]

Ὀλβιοδαίμων, ονος, ὁ καὶ ἡ, felix ; ab ὀλβιος, ιου, ὁ καὶ ἡ, felix, dives, locuples ; ab ὀλβος, ου, ὁ, felicitas, opes, agrorum possessio ; παρὰ τὰς ὀλὰς, hordea ; ὀλβιος, et ὀλβος, ὁ περὶ τὰς ὀλὰς έίος (hinc Anglia et Scotia dicuntur ὀλβιον· sed longo in tempore ο mutatum in α. hinc ἄλβιον) et δαίμων, ονος, ὁ καὶ ἡ, felix. [Γ. 182.]

Ὀλοότροχος, ου, ὁ καὶ ἡ, pro quo ὀλοότροχος, omni ex parte rotundus, in modum rotæ ; ab ὅλος, η, ον, et τρέχω· aut ab ὀλοός, ἡ, ὄν, secundum Eustath. et tum significat, perniciosus in currendo. [N. 137.]

Ὀλωότερος, έρα, ερον, perniciosior, compar. ab ὀλοός, ἡ, ὄν. [Γ. 365.]

Ὀλυμπος, ου, ὁ, Mons Olympicus, et

propter altitudinem, cælum, quasi ὀλόλαμπος, quod aër semper ibi est lucidus; ab ὅλος, et λάμπω, luceo. Vel, ut alii volunt, quando pro cælo accipitur, ab ὅλος et λαμπρὸς, quod totum cælum stellis splendeat. Dicitur Ionic. οὐλυμπος hinc possess. ὀλύμπιος, coelestis. [A. 18.]

*Ομβριμος, sive ὄριμος, ου, ὁ καὶ ἡ, robustus, et validus; ab βριάω, robustum reddo, vel robustus sum; item, impetuosus et rapidus; ab ὄμβρος, ου, ὁ, imber, ut δ. 453. ὄριμον ὕδωρ, aqua impetuenta. In utraque significatione Eustath. deducit à particulâ βρὶ, per pleonasmum, et exponitur in bonam et malam partem; hinc ε. 403. ὄριμοσεγὸς, οὐ, καὶ ἡ, horrenda et violenta patrans, et ε. 747. ὄριμοπάτην, ης, ἡ, ex forti patre genita. Vide ὄμβρος, γ. 4. [Γ. 357.]

*Ομβρος, ου, ὁ, imber: ab ὄμβρος, ἡ, ὄν, et ῥόος, ου, ὁ, fluxus: quòd simul et confertim pluat; hinc per parenthesin τοῦ ι, fit ὄμβριμος, ου, ὁ καὶ ἡ, γ. 357. impetuosus, gravis; aliquando ὄριμος, sine μ. sed tum potens, minax, fortis, δ. 453. Vide γ. 357. [Γ. 4.]

*Ομηλικία, ας, ἡ, ætatis æqualitas; cœtus æqualium; ab ὁμήλιξ, κος, ὁ καὶ ἡ, coætaneus, quod est ab ὁμιλος, ου, ὁ, cœtus, seu ὁμος, ἡ, ὄν, similis, et ἡλικία, ας, ἡ, statura. [Γ. 175.]

*Οππότερος, uter; poet. pro ὀπότερος, ἐρα, ρον, à πότερος idem. [Γ. 72.]

*Ορνις, ὄρνιθος, ὁ, vel ἡ, avis ales: dicitur quasi ὄρις, παρὰ τὸ ὄρω, quid enim concitatus ave? [B. 459.]

*Ορνυμι, excito: ὄρνυντο, 3. plur. imperf. pass. ab ὄρω. Γ. 13.]

*Οστε, qui, idem quod ὅς, ὅστις. [O. 363.]

*Οτρεύω, incito, hortor; hinc ὀτραλέως, celeriter, more eorum qui incitati sunt; nisi malis, παρὰ τὸ τρέω, quod est φοβεῖμαι, et σπεύδω, timeo, et festino. [Γ. 260.]

*Οχεὺς, ἐός, ὁ, retinaculum, fibula; ab ἔχω, habeo, teneo. [Γ. 372.]

*Οχθη, ης, ἡ, ripa; ἔχω, pro ἐξέχω, eo quod ripæ emineant, inde quoquē fossarum tumuli vocantur ὄχθαι, hinc ὄχθος, ου, ὁ, ut hymno in Apol. 17. Κύνθιον ὄχθον, Cynthium collem. [Γ. 187.]

*Οχος, ου, ὁ, et εος, τὸ, currus; ab ἔχω, quod aliquando est idem quod ἐλαύνω, traho; hinc ὀχέω, fut. ἤσω, veho, porto; aliquando ὄχος, aquarum impetus, et idem quod ὀχετὸς, οὐ, ὁ, canalis; hinc ὀχετηγὸς, οὐ, ὁ, aquæ ductor, φ. 257. [Γ. 29.]

*Οψίγονος, ου, ὁ καὶ ἡ, serò natus, posterì; ab ὀψέ, serò, et γίνομαι. [Γ. 353.]

Π

Παῖς, παιδὸς, ὁ καὶ ἡ, puer, vel puella, servus, filius, et filia. [A. 20.]

Παλαιγενής, ἐός, ὁ καὶ ἡ, senex, annosus, vetula, olim genitus: à πάλαι, olim, et γίνομαι, nascor. [Γ. 386.]

Παλινόροτος, ου, ὁ καὶ ἡ, resiliens; à πάλιν, et ὄρω. [Γ. 33.]

Παμφανάω, undecunque appareo, totus luceo; est et παμφαίνω, ε. 6. παμφανόωσαν, poet. pro -νόωσαν à πᾶς, et φαίνω. [B. 458.]

Πάντοσε, undique, quoquoque; à πᾶς, πᾶσα, πᾶν. [Γ. 347.]

Παρά, juxta, præp. [A. 34.]

Παρά, apud, cum dat. [A. 26.]

Παρά, per ectasin, pro παρά. [Γ. 359.]

Παράκοιτις, ιδος, ἡ, idem quod ἀκοιτις, δος, ἡ, uxor; ab κοίτη, ης, ἡ, cubile, concubitus, à κεῖμαι παρακοίτης, ου, ὁ, maritus, ζ. 439. παράκοιτις, δος, ἡ, concubina. [Γ. 53.]

Παρδάλεος, fœm. ἐν, ἡ, pantherinus, παρδαλέην, scilicet, δορᾶν, pantherina pellis, quam gestabat Paris Alexander humeris; mos erat heroum pellem gestare (ut Coul. ex Scholiast. annotat) Argus pellem Tauri, Aëstes Libystidos ursæ, &c. à πάρδαλις, εως, ἡ, quod dicitur, quasi πρόαλις, παρὰ τὸ προάλλεσθαι, quòd saliat et inordinate moveatur ingressu. [Γ. 17.]

Πάριος, Dor. pro Παρίδος, gen.: ex obliquis Barytonorum in ις, et υς, Dore literum δ auferunt. [Γ. 325.]

Πάτρα, ας, ἡ, patria. Ionicè πάτην, à πατήρ, ἐρός, contract. τρος, quod secundum grammaticos dictum est, quasi σπατήρ, à σπείρω, semino. Secundum Eustath. quod refertur ad Deum, dicitur quasi πάντα τηρῶν, omnia servans: quando ad homines, quasi παῖδας τηρῶν. [A. 30.]

Παχύς, εῖα, ὁ, crassus, densus: ab ἐπαγον, aorist. 2. verbi πῆσσω, idem quod πῆγνυμι, figo; crassa gravia sunt, et in loco suo quasi fixa manent. [Γ. 376.]

Πεδίον, ου, τὸ, campus, planities; à πέδον, solum, terra; at πέδιον, ίου, τὸ, parvum vinculum pro pedibus; à πέδη, ης, ἡ, vinculum parvum. [B. 465.]

Πείθω, f. σω, persuadeo; præ. pass. πείθομαι, persuadeor; in v. med. signif. persuadeo meipsum, i. e. obtempero: ἐπει-

θετο, 3. sing. imperf. ind. med. Est etiam credo in præterito medio; hinc πειθῶ, ἡ, ut λητῶ, suada, persuasio, obedientia. [A. 33.]

Πεινάω, fut. ἄσω, esurio; ἃ πείνα, ης, ἡ, fames. [Γ. 24.]

Πεῖραρ, idem cum πέρας, τος, τὸ, finis, terminus. [Σ. 501.]

Πέλεκυς, εὖς, ὁ, securis, gladius anceps: παρὰ τὸ πέλειν ὠκὺς, quod sit velox; hinc πελέκκησεν, Odys. ε. 244. poet. geminato κ. ex πελεκάω, et πέλεκκον, ν. 612. manubrium bipennis. [Γ. 60.]

Πελώριος, ἰου, ὁ καὶ ἡ, ingens, magnus, admirandus; ἃ πέλωρ, ωρος, τὸ, monstrum: quod ita dicitur quasi πέλας ὄρους, prope accedens ad magnitudinem montis. [Γ. 166.]

Πέπηγε, 3. sing. præter. med. verbi πήγνυμι, f. ξω, compingo, infigo. [Γ. 135.]

Πέποσθε, syncop. pro πεπόνισθε, præter. pass. ἃ πονέω, vel potius pro πεπόνθατε, præter. med. verbi πάσχω, patior; pleonasm. inserto σ. [Γ. 99.]

Πεπρωμένος, η, ον, fatalis, fato destinatus; ἃ πρῶω, finio, destino; per syncop. pro περατόω, idem; ἃ πέρας, τος, τὸ, finis. [Γ. 309.]

Πετηνός, ἡ, ὄν, volatilis; ἃ πέτομαι, pro πετεινός: nam poetæ ei in duplex εε mutant, quorum unum in η vertunt. [B. 459.]

Πῆ, qui? quonam modo? quā? quā ratione? [Γ. 400.]

Πηγεσίμαλλος, ου, ὁ καὶ ἡ, villosus, vel habens vellus nigrum, vel album: ἃ πηγός, ἡ, ὄν, compactus, albus, niger, et μαλλός, οὔ, ὁ, vellus; ἃ μήλον, ου, τὸ, ovis. [Γ. 197.]

Πημαίνω, fut. πημανῶ, aor. 1. ἐπήμανα, Att. ἐπήμνηνα, noceo, lædo, pecco; ἃ πῆμα, ατος, τὸ, damnum. [Γ. 299.]

Πηδς, pro παδς, οὔ, ὁ, Ionic. affinis, ἃ πᾶω, possideo; quem scilicet per affinitatem possidemus; οἱ φίλοι, ait Eustath. dicuntur, qui genere non attingunt; πνοι autem, qui nuptiis affines et domestici facti sunt. [Γ. 163.]

Πίων, ονος, ὁ καὶ ἡ, pinguis, dicitur etiam de rebus inanimatis, ut Iliad. β. 549. ἐν πίωνι νηῶ, opimo, opulento templo. Compar. πιότερος, superl. πιότατος. [A. 40.]

Πλεκτός, ἡ, ὄν, plexus, textus, contextus; ἃ πλέκω, plecto. [Σ. 568.]

Πληθὺς, ὕος, ἡ, multitudo, ut hīc; aliquando plebs, vulgus; πλῆθος, εὖς, τὸ, idem: ἃ πλέος, εα, ον, plenus. [B. 143.]

Πληΐαδες, septem stellæ inter os Tauri, et caudam Arietis, primum navigationis

tempus ostendentes; ἃ πλέω, navigo. [Σ. 486.]

Πνείοντες, poet. pro πνέοντες, nom. plur. part. præter. verbi πνέω. [Γ. 8.]

Πνεῦμι, ἃ πνέω, spiro; πνῦμαι, sapio: hinc πεπνυμένος, η, ον, sapiens. [Γ. 148.]

Ποικίλος, η, ον, varius, versicolor, ἃ πύκα, sapienter, et λίαν, valde: quasi πυκαλός. [Γ. 337.]

Πόλις, πόλεως, ἡ, urbs: interdum pro ipsâ urbe muris cinctâ, interdum pro civibus; ἃ πολέω, versor, quod in eâ versentur homines: vel ἃ πολὺς, quod ex multis constet. [A. 19.]

Πολυβότειρος, εἶρα, ρον, epitheton terræ, quasi multum pascens; ἃ βόω, pasco; πολυβοτείρη, pro πολυβοτείρα, poet. addito υ, vel Ionicè mutato α in η. [Γ. 89.]

Πολυδαίδαλος, ου, ὁ καὶ ἡ, affabrè factus, multo artificio elaboratus; ἃ πολὺς, et δαίδαλος, pro δαιδάλεος, affabrè factus, artificiosus; ἃ Δαίδαλος, illo peritissimo artifice Cretensi, ἃ δαίω, scio. [Γ. 358.]

Πολύκεστος, ου, ὁ καὶ ἡ, multum acu pictus, et ornatus: ἃ πολὺ, et κεστός, οὔ, ὁ, acu pictus; κεστὸν ἱμάντα, acu pictum cingulum; ἃ κεντέω, pungo. [Γ. 371.]

Πολύφλοισβος, ου, ὁ καὶ ἡ, multum strepitum faciens; ἃ πολὺς, et φλοῖσβος, ου, ὁ, strepor maris, ob onomatopœiam; οἷο Ionicè pro ου. [A. 34.]

Πορσύνω, orno, paro; πορσύνευσα, Ion. pro πορσυνούσα, fut. part. f. ἃ πόρος, quod est ἃ πείρω. [Γ. 411.]

Πόσις, ἰος, ὁ, maritus. [Γ. 163.]

Ποτιδέρκομαι, pro πορσδέρκομαι, Ionice, adspicio, suspicio. [Π. 10.]

Πρίαμος, ου, ὁ, Priamus, rex Trojanus, pater Paridis, ἃ πρίαμαι, redimo. [A. 19.]

Πρὶν, prius, priusquam, adv. [A. 29.]

Προίει, contract. ex προίει, Att. pro προῖν, 3. singul. imperf. verbi προίημι, præmitto. [Γ. 118.]

Προκαλίζω, provooco; προκαλίζετο, 3. sing. imperf. Ion. ἃ καλέω. [Γ. 19.]

Προμαχίζω, in primâ acie pugno; ex πρὸ, et μάχομαι. [Γ. 16.]

Πρόμος, ου, ὁ καὶ ἡ, pro πρόμαχος, propugnator, antesignanus; ἃ μάχομαι. [Γ. 44.]

Προπρηνής, εὖς, ὁ καὶ ἡ, præceps, pronus; ἃ πρὸ, et προνής, εὖς, ὁ καὶ ἡ, idem, quod dicitur παρὰ τὸ πρὸ νενευκέναι, in anteriùs labi. [Γ. 218.]

Πρόσσω, poetice pro πρόσω, adv. ante, in anteriorem partem, protinus. [Π. 265.]

Προτέρω, longiùs, ulteriùs; à πρό. [Γ. 400.]

Προτὶ, pro πρός, Doricè. [Γ. 116.]

Προῦτυψαν, Att. pro προέτυψαν, priùs lacessebant. [N. 135.]

Προφέρω, afferō, proferō, propono. Προφέρῃσι pro προφέρῃ Ionice (ut aiunt) et per poeticam paragonem. [I. 323.]

Προφέρω, exprobro, objicio, crimini objicio, híc. [Γ. 64.]

Πρωτότοκος ου, ἡ, primipara, quæ primum peperit; πρωτότοκος, ου, ὁ καὶ ἡ, primogenitus, qui primo partu editus fuit; ex πρώτος, et τίκτω, pario. [P. 5.]

Πτερυγέσσι, alis, dat. plur. Ion. pro πτέρυξι, à πτέρυξ, υγος, ἡ. [B. 462.]

Πυγμαῖος, ου, ὁ, Pygmæus; à πυγμή, ἡς, ἡ, pugnus; item mensura continens spatium quod est à cubito ad digitos clausos; quia Pygmæi populi non excedebant istam mensuram staturâ suâ. [Γ. 6.]

Πυκνός, idem quod πυκνός, ἡ, ὄν, densus, prudens. [Γ. 202.]

Πύξ, adverb. cum pugno; πύξ ἀγαθός, pugillatu strenuus; vel, à πτύσσω, complico; vel πύκα, densè; contracta manus quasi densatur in pugnam. [Γ. 237.]

Πύργος, ου, ὁ, turris; item ordo militaris; formâ quadrangulari dispositus in modum turris, viros 660 continens; à πῦρ, εὖς, τὸ, et ἔργον, ου, τὸ, quia fulmini et igni obnoxia sunt; vel, quia ob acuminatas formas sunt flammæ similes. [Γ. 153.]

Πῶϋ, εὖς, τὸ, à grex; à πάω, possideo. [Γ. 198.]

P

Ῥέεθρον, ου, τὸ, fluentum; à ῥέω, fluo; pro quo aliquando ῥεῖθρον. [B. 461.]

Ῥεῖα, facilè, poët. pro ῥέα· à ῥέω, quasi fluenter; hinc ῥηίδιος, ἰα, ου, facilis, et syncop. et metalepsi, ῥάδιος, ἰα, ου. [B. 475.]

Ῥήσσω, híc, vehementer ferio, pulso. [Σ. 571.]

Ῥοδανός, ἡ, ὄν, rapidus; à ῥέω· hinc Rhodanus fluvijs in Galliâ: propter rapiditatem et velocitatem motûs. [Σ. 576.]

Ῥοή, ἡς, ἡ, silentium; ῥοάων, Æol. pro ῥοῶν, gen. plur.; à ῥέω. [Γ. 5.]

Σ

Σάκος, εὖς, τὸ, scutum: à σάττω, f. ξω, onero, farcio. [Γ. 333.]

Σάος, ου, salvus: comparat. σαώτερος, pro positivo, Atticè. Alii per Dialysin factum dicunt, ex σῶς idem. Alii σῶς, ex σάος, contractum affirmant, à σός, salvus. [A. 32.]

Σεῖο, Ion. pro σου, tui, à σύ. [Γ. 137.]

Σεύατο, properabat, 3. sing. aor. 1. med. ab ἔσευα, à σεύω. [Z. 505.]

Σεύω, fut. σω, concito, aliquando prosequor; σεύονται, 3. pl. præ. subj. [Γ. 26.]

Σιγή, ἡς, ἡ, silentium; à σιγάω, sileo; in dativo adverbialiter, ut híc, ἴσαν σιγῇ, tacitè ibant. [Γ. 8.]

Σκαίρω, tripudio, salio. [Σ. 573.]

Σκύμνος, ου, ὁ, catulus leonis: item catulus in genere; à σκυζάω, catulio; à κύων, ονός, ὁ καὶ ἡ, canis. [Σ. 219.]

Σμινθεύς, έως, ὁ, dictus Apollo à Cretensibus, qui oraculi monitu sedes fixerunt in Troade, ubi γηγενεῖς, terra geniti, non gigantes, sed mures reperti, qui lingua Cretensium σμίνθοι dicuntur. Vel quia Smintham urbem cum mures infestabant, audiit supplicantium civium preces Apollo, et animalia infesta confecit, cujus memores beneficii templum et simulachrum Apollini Smintheo posuerunt, et figuram muris ad statuæ pedes expressam, Coul. [A. 39.]

Σοῖσι, Ion. pro σοῖς· à σός, tuus. [A. 42.]

Σταθμός, οὔ, ὁ, stabulum, tugurium; ex ἴστημι, statuo; στάθμη, ης, ἡ, amussis. [B. 470.]

Στάσκεν, poët. et Ion. pro ἔστη, 3. sing. aor. 2. verbi ἴστημι. [Γ. 217.]

Στατὸς, ἡ, ὄν, stans, qui diu stat; στατὸς ἵππος, equus qui in stabulo continetur, ut híc, et o. 263. hinc στατίζομαι, sto. [Z. 506.]

Στεροπηγερέτης, ου, ὁ, qui fulgur suscitât, Jovis epithet. à στεροπή, ἡς, ἡ, et ἀγείρω, στεροπηγερέτα, Bæot. nomin. [Π. 298.]

Στεῦται, pro στεύεται, ut στεῦτο, β. 596. [Γ. 84.]

Στεφάνη, ης, ἡ, aliquando dicitur cacumen montis, ut híc. [N. 138.]

Στήτην, steterunt, Ion. pro ἑστήτην, 3. dual. aor. 2. verbi ἴστημι. [Γ. 344.]

Στιβαρός, à, ου, densus, solidus, robustus: à στείβω, calco, quia quod calcatur, condensatur. [Γ. 333.]

Στίλβω, f. ψω, splendo, fulgeo. [Γ. 392.]

Στόμαχος, ου, ὁ, stomachus, guttur; à στόμα, τος, τὸ, et χέω, fundo; quòd os cibum transfundat ad intestina; vel à στόμα, et ἄγχω, quòd os constringatur ad fauces. [Γ. 292.]

Στρατάομαι, exercitum colloco, castra pono; à στρατός, οὐ, ὁ, exercitus; -ῶντο, Ion. et poët. pro -ᾶντο, 3. pl. imperf. [Γ. 187.]

Σχεδόν, prope; hinc σχεδόθεν, idem, π. 800. [Γ. 15.]

Σῶμα, ατος, τὸ, corpus: quasi δῶμα τῆς ψυχῆς, domus animæ; vel quasi σώαιμα, à σῶον αἶμα. [Γ. 23.]

Τ

Τάλαρος, άρου, ὁ, qualus, vas, quo ad lanificia utuntur; item, ad cibaria, et alia hujusmodi gerenda; à ταλάω. [Σ. 568.]

Τανύπεπλος, ου, ὁ καὶ ἡ, longum habens peplum; à τανύω, extendo, et πέπλος, ου, ὁ, vestis muliebris cæteris vestibus superijici solita; habebant etiam viri suos πέπλους, Il. ω. 229. Priamus è suis Φωξιαμοῖς δώδεκα περικαλλέας ἔξελε πέπλους, ex arculis duodecim perpulchros exemit peplos; stragulum: significat etiam vela, quibus currus et defunctorum cadavera integantur, Iliad. ε. 104. ἐν μεγάροισι Λυκάονος ἑνδεκα δίφροι καλοὶ, πρωτοπαγεῖς, νεοτευχέες, ἀμφὶ δὲ πέπλοι πίπτανται: in ædibus Lycaonis undecim currus sunt pulchri, nunc primum compacti, recens facti, circum verò stragula expansa sunt. [Γ. 228.]

Ταῦρος, ου, ὁ, taurus; ἀπὸ τοῦ τείνειν τὴν οὐρὰν, ab extendendo caudam (ut aliqui volunt.) [Α. 41.]

Ab inusitato τέθνημι, usurpantur præsens imperat. τέθναθι, χ. 365. et optat. τεθναῖν, ut hîc infin. τεθνάναι, pro quo τεθνάμεν, Doric. ο. 497. et τεθνάμεναι, ω. 225. et in præat. τεθνειώτας, ζ. 71. per syncop. pro τεθνεικώτας, et τεθνεῶτι, Odys. τ. 331. Bæot. pro τεθνηκῶτι, pro quo etiam τεθνηότα, ρ. 401. et τεθναῖσι, η. 328. per synæresin, ex τεθνάασι, à τέθνηκα. Vid. ζ. 466. à θνήσκω, morior. [Γ. 102.]

Τείρεα, τὰ, astra; à τείρω per antiphrasin, quia cursu non fatigantur. [Σ. 485.]

Τέκε, pro ἔτεκε, aor. 2. à τίκτω, pario: ab inusit. τέκω. [Α. 36.]

Τέλλω, mando: à στέλλω, auferendo σ per aphæresin; sejungitur à præpositione ἐπὶ, metri gratiâ, per tmesin, quæ apud Homerum est maximè frequens; ἐπέτελλε, 3. sing. imperf. ind. [Α. 25.]

Τένεδος, ου, et Ion. οιο, ἡ, Tenedos, insula. [Α. 38.]

Τέρην, ρεῖνα, εν, tener, mollis: à τείρω, vexo, affligo, tero. [Γ. 142.]

Τέτατο, plusquamperf. pass. verbi τείνω, perf. τέτακα, pass. τέταμαι sed τετάσθην, δ. 556. à τάζω, idem, unde et τεταγών. [Γ. 372.]

Τέττιξ, γος, ὁ, cicada, per Onomatopæïam, eleganter poëta senes cicadis comparat, qui utrique sint ἄναιμοι et λάλοι, loquaces et sicci; τεττίγεσσι, dat. pl. pro τέττιξι. [Γ. 151.]

Τέτυκται, pro τέτευκται à τεύχω, fabricor. [Γ. 101.]

Τήκω, f. ξω, liquefacio, mollio; item, macero, contabesco; hinc τηκέδονι στυγεῖν, tabe horrendâ, Odys. λ. 200. τέτηκα, perf. med. [Γ. 176.]

Τηλεθώσα, valde virescens, seu germians, luxurians, Bæot. pro τηλεθῶσα à τηλεθάω, germino, pullulo, viresco, quod à θηλέω, hoc verò à θάλλω, idem; pro eodem etiam dicitur τηλεθῶ apud poëtas; sed non apud Homerum. metaph. χ. 423. παῖδας τηλεθάοντα, pueros, vel filios florentes, et ψ. 142. χαίτην τηλεθώσαν, comam florescentem. [Ζ. 148.]

Τηλόθι, procul: regit genit. à τῆλε, procul. [Α. 30.]

Τηλύγετος, ἔτη, ετον, et τηλυγέτης, ου, ὁ, per syncop. pro τηλυγενέτης, in senectute genitus, natus minimus, absente patre genitus, unicus, ut hîc; à τῆλε, procul, et γίνομαι. [Γ. 175.]

Τινάσσω, f. ξω, concutio, agito, vibro. [Γ. 385.]

Τίνυμαι, punio, ulciscor; τινύω, et τίνυμι, τίνω, reddo, pendo; solvo: τίνυσθον, 2. dual. præ. à τίω, honoro, solvo. [Γ. 279.]

Τίπτε, quidnam, cur, quamobrem, per sync. pro τίποτε. [Π. 7.]

Τιτύσκομαι, collineo, intensissimè dirigo; à τιταίνω, tendo. Vid. θ. 41. [Γ. 80.]

Τίω, f. σω, pendo, luo, ulciscor, honoro; τίσεια, aor. 1. Æol. opt. pro τίσαιμι. [Α. 42.]

Τοῖ, Dor. pro σοί. [Α. 28.]

Τοκεὺς, ἑως, ἡ, parens; à τίκτω, pario; τοκήων, Ionicè pro τοκέων. [Γ. 140.]

Τὸν, pro ὃν, quem. [Α. 36.]

Τοῦνομα, pro τὸ ὄνομα. [Γ. 235.]

Τραπειόμεν, vertamus, Ion. et poët. pro τραπῶμεν, 1. pl. a. 2. subj. pass. verbi τρέπω. [Γ. 441.]

Τρητός, ἡ, ὄν, perforatus; à τιτράω, per-
foro, fut. τρήσω· à τερέω, idem τιτρεαίνω.
[Γ. 448.]

Τρίπολος, ὅλου, ὁ καὶ ἡ, ter aratus; à πό-
λος, ου, terra fissa, vel versa aratro: hoc
autem à πολέω, verto, verso, aro aliquando.
[Σ. 542.]

Τρόμος, ου, ὁ, tremor; à τρέμω. [Γ. 34.]

Τρυγάω, cereales fructus, peculiariter
uvas colligo; à τρύγη, ης, ἡ, triticum, ce-
reales fructus, et quilibet fructus; ali-
quando vindemia; τρυγῶεν, pro τρυγάοιεν,
poët. [Σ. 566.]

Τρυφάλεια, ας, ἡ, galea tres conos ha-
bens; à τρεῖς, et φάλος, ου, ὁ, galea: υ pro ι.
[Γ. 372.]

Τῶς, ὡς, tantum, quantum. [Γ. 415.]

Υ

Υάδες, stellæ quædam in capite Tauri,
quæ quoties oriuntur vel occidunt, pluvias
concitant; ab ὕω, pluo. [Σ. 486.]

Υλακτέω, fut. ἤσω, latro; ab ὑλάω, idem,
metaph. Odyss. υ. 13. κραδίη δέ οἱ ἔνδον ὑλάνκει,
cor intus ei latrabat, id est, palpitabat.
[Σ. 586.]

Υλη, ἥς, ἡ, materia, peculiariter ligna;
sæpè etiam sylva; hinc ὑλήεις, εσσα, εν, ar-
boribus opacus, et ὑλοτόμος, ου, ὁ, lignator.
[Β. 455.]

Υμέναιος, ου, ὁ, hymenæus, nuptiale car-
men; ab ὑμῆν, aliquando idem; dicitur qua-
si ὁμοῦ ναίειν, quod vir et fœmina animâ et ha-
bitatione conjungantur. [Σ. 491.]

Υπερβαίσα, ας, ἡ, pro ὑπέρβασις, εως, ἡ,
transgressio, delictum; à βαίνω. [Γ. 107.]

Υπερφιάλος, ου, ὁ καὶ ἡ, infidus, fœdifra-
gus, qui pertransit jusjurandum, quod per
phialas factum est; à φιάλα, ης, ἡ, phiala,
vas ex quâ liba fundebantur, et ὑπέρ, supra;
significat etiam ὑπερφιάλος (inquit Coul.)
vinosus. Procos enim vocat poëta ὑπερφιά-
λους, qui cyathos plures et capaciores exhau-
riebant, Odyss. α. 134. μὴ ξείνος ἀνιηθεὶς
ὀρυθμαγδῶ, δείπνῳ ἀδήσειεν, ὑπερφιάλοισι με-
τελθὼν, ne hospes, offensus strepitu in con-
vivio, turbaretur cum vinosis congressus.
Sunt qui exponunt, superbis; in quâ signi-
ficatione legitur, Odyss. δ. 503. εἰ μὴ ὑπερ-
φιάλον ἔπος ἔκβαλε, nisi superbum dictum
protulisset, Od. ι. 106. vocat Cyclopes
ὑπερφιάλους, id est, homines magnæ statu-
ræ, ductâ metaphorâ à poculis capacibus;

hinc adverb. ὑπερφιάλως, Iliad. ι. 293. [Γ.
106.]

Υπὸ—ἔλλαβε per tmesin pro ὑπέλαβε, λ
duplicatâ metri causâ. [Γ. 34.]

Υπολίζων, ονος, ὁ καὶ ἡ, compar. aliquan-
tò minor; ab ὀλίζων, ονος, ὁ καὶ ἡ, parvus;
ab ὀλίγος, idem. [Σ. 519.]

Υστέρον, post, posthac: ab ὕστερος, pos-
terior, quasi ὑπότερος, ab ὑπό. [Α. 27.]

Υφαίνω, texo, ordior; item ὑφώ· unde
ὑφαντός, ἡ, ὄν, textus, Odyss. υ. 136. ἐσθῆτα
ὑφαντήν, veslem textilem, et ὕφασμα, τὸς,
τὸ, tela, Odyss. γ. 274. Metaphoricè dici-
tur, μύθους καὶ μῆδεα ὕφαινον, verba et con-
silia texebant, γ. 212. et δόλον ὕφαινε, do-
lum texebat, ζ. 187. id est, struebat. [Γ.
125.]

Υψόροφος, ου, ὁ καὶ ἡ, altum tectum ha-
bens: ab ὕψος, εος, τὸ, altitudo, et ἐρέφω,
tegu. [Γ. 423.]

Φ

Φαεινός, ἡ, ὄν, lucidus; à φαίνω, luceo, à
φάω. [Γ. 247.]

Φαλαγγηδόν, adv. per phalanges, turma-
tim, catervatim, ordine juncto. [Ο. 360.]

Φάλος, ου, ὁ, cum accentu in penultimâ,
conus, apex galeæ: idem quod λόφος, ου, ὁ,
sed φαλός, cum accentu in ultimâ, splendi-
dus; item, petra eminens in mari. [Γ. 362.]

Φημί, dico; aliquando censeo, puto, Il.
β. 37. φῆ γὰρ ὄγ' αἰρήσειν, putavit se captu-
rum. Med. φάμαι est inusitatum, sed for-
mat ex se imperf. et ind. 2. ἐφάμην, à φάω,
idem. [Α. 33.]

Φιλέεσκε, diligebat, imperf. 3. sing. Ion. à
φιλέω. [Γ. 388.]

Φιλέω, f. ἤσω, hîc, amicè tracto. [Γ. 207.]

Φιλομμειδής, εος, ὁ καὶ ἡ, geminato μ, me-
tri causâ, amans risus; à μειδάω, fut. ἤσω,
leniter rideo; at φιλομέδουσα, η. 10. amans
imperii, à μέδομαι, regno. [Γ. 424.]

Φίλος, η, ου, charus. Compar. φίλτερος,
superl. φίλτατος· pro φιλότερος, φιλότατος,
à φιλέω, diligo, osculor, quod à πίνω, bibo,
quia convivium conciliant amorem, ut sit quasi
πίλος. [Α. 20.]

Φλέγω, incendo, inflammo: hinc φλεγέθω,
idem, et φλεγέθων, infernus, ardens fluvius;
ἐπιφλέγει, 3. sing. præf. ind. [Β. 455.]

Φυσιζοός, ου, ὁ καὶ ἡ, ad victum generans
necessaria, epitheton terræ, à φύω, nascor,
et ζάω· vel quasi φύουσα ζῶα, gignens ani-
malia. [Γ. 242.]

Φύω, *f. ύσω*, effero, gigno, pario, produco, edo, profero, φύλλα ὕλη τηλεθόωσα φύει, *sylva virescens folia gignit, protrudit, pululat frondibus s. repullescit.* [Z. 148.]

X

Χάζω, *fut. σω*, recedo, retrocedo, devito; item capax sum: ἐχάζετο, 3. sing. imperf. med. [Γ. 32.]

Χαλκήρης, εὖρος, ὁ καὶ ἡ, æneus, ære conglutinated, ex ære factus, aptatus: à χαλκός, οὖν, ἡ, æs, et ἄρω, apto. [Γ. 316.]

Χαμάζει, et χαμάδις, humi; à χαμαὶ, humi, in terrâ; quasi χθαμαὶ, à χθών, ονός, ἡ, terra: vel à χῶν, fundo, quasi fusè et abjectè in terram. Γ. 29.]

Χαρίεις, ἑσσα, εν, gratiosus, venustus: χαρίεντ' pro χαρίεντα, accus. sing. m. à χάρις, ιτος, ἡ, gratia, benevolentia; hinc χαρίζομαι, *f. σομαι*, gratificor, obsequor, beneficium confero. [A. 39.]

Χάρμα, ατος, τὸ, gaudium; à χαίρω. [Γ. 51.]

Χειμάρρος, ου, ὁ, ἡ, vorticosus, rapido decursu fluens. [N. 138.]

Χήν, ηνός, ὁ, vel ἡ, anser; ita dictus, quod hiscat, et perpetuò edat; ἀπὸ τοῦ χαίνειν, et χανδὸν ἐσθίειν vel παρὰ τὸ ἡχῆ, sonus, est etiam animal clangens. [B. 460.]

Χορός, οὔ, ὁ, tripudium, saltatio, chorea; tam de actione saltandi, quàm de saltantium multitudine. In tragædiis, comædiis, et satyris peculiariter dicebatur χορός, multitudo, quæ saltabat et canebat inter actus; dicitur quasi χαρός, à χαίρω, gaudeo; vel, χαρὰ, ᾤς, ἡ, gaudium. [Γ. 394.]

Χραίσμη, auxilio, scil. ἦ, sit; dat. sing.

à χραισμέω, *f. ήσω*, adjuvo, dictum quasi χρησιμέω, à χρήσιμος, utilis, quod à χράομαι, utor. [A. 28.]

Χροῦς, οὖς, ὁ, cutis, propriè, à χρός, ου, ὁ, idem; quod à χρόα, color, Ion. χροία, aliquando superficies, in quâ color est; peculiariter corpus, seu cutis hominis. [Δ. 130.]

Ω

Ὠκέα, pro ὠκεῖα, *fæm. ab ὠκὺς, εἶα, ὕ, celer.* [Γ. 129.]

Ὠρα, ας, ἡ, Ionic. ὥρη, tempus generale, et certum: ut hora, dies: item, ver, æstas; unde ὥραι, deæ, quæ quatuor anni temporibus præsumt, dicuntur. [B. 469. Z. 148.]

Ὠρορα, præf. med. verbi ὄρω, per metathesin pro ὄρωρα. ὄρωρα verò Atticè pro ὤρα. ὄρωρα autem significat passivè, ut Il. β. 797. πόλεμος δ' ἀλίσστος ὄρωρεν, bellum inevitabile ortum, vel excitatum est: et in plusq. perf. 810. πολὺς δ' ὄρυμαγδὸς ὄρώρει, multusque tumultus coortus est; dicitur et ὠρώρει, Iliad. σ. 497. ἐνθα δὲ νεῖκος Ὠρώρει, illic verò contentio orta erat; ὤωρα activè plerumque, ut hîc, aliquando et passivè, ut Il. v. 78. μαιμῶσιν, καὶ μοι μένος ὤωρε, impetu magno feruntur, et mihi robur movetur. [B. 146.]

Ὠς, adverb. pro οὕτως, sic. Vide Metaphrasin. [Z. 149.]

Ὠσεῖτε, idem, quod ὠσεῖ, veluti, quasi, tanquam, perinde ac. [N. 492.]

Ὠσκε, ut; ab ὠς, ut, et κε expletivum. [A. 32.]

Ὠχρος, ου, ὁ, pallor: quasi ἄχρους, ab α priv. et χροα, color; hinc ὠχρός, εἶα, εὖν, pallidus, Batrach. 80. et ὠχρέω, Odyss. λ. 528. palleo. [Γ. 35.]

FINIS.

ERRATA.

- P. 10. Ως των εθνεα] lege 'Ως
 'Υσμινηδ'ιεναι] lege ιεναι
 14. δ' αρ' υπερραγη] lege υπερραγη
 18. ειχε λοχησαι.] lege λοχησαι,
 22. ταχεας κυνες] lege κυνας

- P. 6. (ΙΑ. Γ. 33.) Ως δ'] lege 'Ως
 17. ω προσφιλεστατη] lege ω
 20. (in notis) Ουτοι μοι] lege Ουτι
 22. οχδας Σαγγαριοιο,] lege Σαγγαριοιο.

Tum in p. 59. pro ωπ ρεσβυτα, repone ω πρεσβυτα,

Homerus,

Initia Homerica sive excerpta ex Iliade Homeri

Londinum 1820

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